

THE
THIRD VOLUME
OF
LETTERS

WRIT by a

Turkish Spy,

Who liv'd Five and Forty YEARS
undiscover'd at

P A R I S:

Giving an impartial ACCOUNT to the
Divan at *Constantinople*, of the most remarkable Transactions of *Europe*; and discovering several *Intrigues* and *Secrets* of the *Christian Courts*, (especially of that of *France*) continued from the Year 1645, to the Year 1682.

Written originally in Arabick. Translated into Italian, and from thence into English, by the Translator of the First Volume.

THE TWENTY-THIRD EDITION.

DUBLIN:

Printed by S. POWELL,

FOR R. GUNNE, L. DILLON, R. OWEN, G. RISK, E. HAMILTON, J. LEATHLEY, G. EWING, W. SMITH, P. CRAMPTON, G. FAULKNER, S. BROCK, A. BRADLEY, W. HEATLY, T. MOORE, C. WYNNE, and S. DALTON, Bookfellers, MDCCXXXVI.

THE THIRD VOLUME OF LETTERS

OF
THE
REV. JOHN W. GUNTER

WHOLLY REPRINTED FROM THE
ORIGINAL MANUSCRIPTS



OF THE
REV. JOHN W. GUNTER
OF THE
UNIVERSITY OF
CAMBRIDGE
AND
OF THE
SOCIETY OF
THE
APOSTOLICAL
APOSTLES

PRINTED BY
JOHN W. GUNTER
OF THE
UNIVERSITY OF
CAMBRIDGE

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MDCCLXXXV

TO THE
R E A D E R

OUR *Arabian*, having met with so kind Entertainment in this *Nation* since he put on the *English* Dress, is resolved to continue his Garb, and visit you as often as Convenience will permit.

He brings along with him many foreign Commodities, to gratify the various Expectations of People. His *Cargo* consisting of Jewels and other Rarities, which are the genuine Product of the *East*; and some kinds of Merchandise, which he has purchased here in the *West*, during his Residence at *Paris*.

It will be pity to affront this honest *Stranger*, by raising Scandals on him, as if he were a Counterfeit, and I know not what. This will appear inhospitable, and

To the READER.

unworthy of the *English* Candor and Generosity.

To speak without an *Allegory*, in this *Third Volume* of *Letters*, as in the former *Two*, you'll find an exact Continuation of *modern History*, acquainting you with all the memorable Sieges, Battles and Campaigns, that were in *Europe*, from the Year 1645, to 1649. As also, with all the remarkable *Negotiations* and *Transactions* of *State*, *Embassies*, *Leagues* and *Overtures* of *Princes*; the *Policies* and *Intrigues* of *publick Ministers*, especially those of *Cardinal Mazarini*; the great and stupendous *Revolutions* and *Civil Wars* in *England*, *China*, *Naples*, *Turkey* and *Paris*; the prodigious Rise of a poor young beardless *Fisherman*, to the Height of *Sovereign Power*; the dismal *Tragedies* of an *English King*, and a *Chinese Emperor*; with the Murder of a *Turkish Sultan*. And all these intermixed with proper and useful Remarks, pleasant and agreeable Stories; couch'd in a *Stile*, which being peculiar to the *Arabians*, cannot be match'd in any other *Writings* that are extant.

It his *Philosophy* will not abide the Test of our learned *Virtuosi*, yet it may pass Muster in a *Mahometan*; since it is taken
for

TO the READER.

for granted, that the Men of that *Faith* rarely apply themselves to such Studies; or, at least, not in the Method used in *Christian Schools*. They may have the same *Ideas* of *natural Things* as we; but they express themselves in a different Manner.

As for his *Morals*, they are solid and grave, and such as could not be reprehended even in a *Christian Writer*, if we reduce what he says to *Universals*. For abstracting from the particular Obligations he had to his *native Religion*, and to the *Grand Signior*, whose *Slave* he was, there will be found little Difference between his *Ethicks* and ours. He every where recommends Loyalty, Justice, Fortitude, Temperance, Prudence, and all those other Virtues which are requisite to fill up the *Character* of a *Hero*, or a *Saint*.

And who will not bear with him, for patronizing the *Religion* and *Interest* in which he was bred? It being natural for all Men to adhere to the *Notions* they have suck'd in with their *Mother's Milk*? In this also he shews great Moderation, and a more unbiass'd Temper, than one would expect from a *Turk*; which may, in part, be ascribed to his studying in

To the READER.

the *Christian Academies*, his Conversation with the learned'st Men in *Paris*, and some of the most accomplish'd Persons in the World. Hence it was, that he was accus'd by his *Superiors* at the *Ottoman Port*, of inclining to *Christianity* or *Atheism*; as he takes notice, in his *Apology* to a religious Dignitary in the first Letter, of the third Book of this Volume, to which the Reader is referred for farther Satisfaction.

In his most familiar *Letters*, such as this last mention'd, and others to his intimate Friends, you will find some Expressions, discovering a certain Fineness and Strength of Thought, which is not very common in *Christian Writers*. Which is an Argument, That the *Mahometans* are not all such Blockheads as we take them for.

And tho' his *Picture*, which we have affix'd to our *Translation*, since we had the *Italian Tomes*, represents no extraordinary Person, yet you know *Juvenal's* Remark *Fronti nulla Fides*. And it has been a common Observation of one of the greatest *Philosophers* in this Age, That by his outward Aspect, no Man would guess what an illustrious Soul lodged within.

IF

To the READER.

If you would know how the *Italian* came by this *Picture*, (for, in his *Preface*, he asserts it to be the true *Effigies* of this *Arabian*) he says, That being acquainted with the *Secretary* of *Cardinal Mazarini*, and frequenting his House, he saw a *Picture* hang in his *Closet*, with this *Inscription* at the Bottom, TITUS DE MOLDAVIA, CLERICUS. *Ætatis sue* LXXII. He asked the Gentleman who this *Titus* was, who inform'd him, That he was a great *Traveller*, and understood many *Languages*, especially the *Sclavonian*, *Greek* and *Arabick*; on which Account *Cardinal Richieu*, and his Successor *Mazarini*, had made great Use of him; and that the latter had caused that *Picture* of the *Moldavian* to be drawn and hung up in his *Closet*, from whence he had it. Our *Italian* being satisfy'd after some Discourse about him, that this *Stranger* was the very *Arabian*, whose *Writings* he had so happily found, got Leave of the Gentleman to have a Draught of the *Picture*, taken by a skilful *Limner*, which he afterwards placed in the *Front* of his *Translation*.

There is one of these Letters, Page 198, wants a Beginning in the *Italian*

To the READER.

Copy. Which the *Author* of that *Translation* takes Notice of in his *Preface*, saying, That by some Accident or other, the *Arabick* Paper had been torn afunder, and one Part was missing.

There needs no more to be said, but to acquaint the Reader, that we are going forward with the *English Translation* of these *Letters* as fast as we can. So that in all Probability, you may expect a *Fourth Volume* before *Christmas*. Wherein you will find more particular Remarks on our *English* Affairs, with political Discourses on the Original and Dissolution of Governments. As also many curious Passages during the *Wars* of *Paris*, which have not hitherto come to publick View. In fine, you will there be inform'd of all the remarkable Events that happen'd at that Time, either in *Peace* or *War*, on the whole *Globe*.

Adieu.

A TABLE

A
TABLE
OF THE
LETTERS and MATTERS
CONTAINED
In This VOLUME.

BOOK I.

LETTER I.

MAHMUT, an Arabian at Paris, to Nathan Ben Saddi, a Jew at Vienna Page 1
He exhorts him to be prepared for the worst Events: To stand upon his Guard against the Christians; but, above all, to beware of himself. He tells him a Story of Carcoa, Nathan's Predecessor.

II. To the Kaimacham.

Of the Transylvanian Agent's Business at the French Court: Of Monsieur Croissy's Negotiation with Prince Ragotski. The Speech of Prince Ragotski's Son.

III. To

The T A B L E.

- III. To the instructed in all Knowledge, the venerable
Mufti. 8
He makes a Comparison between the Christians and Mahometans; prefers the Devotion and Charity of the latter. And relates a pleasant Passage of a Christian that whipt himself.
- IV. To Mustapha, Berber Aga. 10
Of the Battle of Mergentheim, between the Germans and French: The unfortunate Adventure of a French Officer.
- V. To Shashim Iftam, a Black Eunuch. 13
He pardons the Scandals cast upon him by the Eunuch; commends his Apology; adviseshim to set a Watch on his Tongue; and relates the Adventure of a Busy-Body.
- VI. To Zelim of Rhodes, Captain of a Galley. 15
He acquaints him with the Execution of three Witches at Naples, who were hired to destroy him by Enchantments.
- VII. To the Invincible Vizir Azem. 19
He compares France to the four great Monarchies: Relates the Battle of Allersheim, and the Progress of the French Arms.
- VIII. To Cara Halia Physician at Constantinople. 22
Of a blind Man who distinguished Colours by his Touch. Of another who carved to the Life. Of the Mute Saqueda; and of a deaf Man who apprehended one's Words by the Motion of the Lips.
- IX. To Useph Bassa. 26
He congratulates his new Dignity; informs him of the Dissolution of the Diet of Francfort, and of the King of Poland's desiring the Queen of Swedeland in Marriage.
- X. To Ichingi Gap' Oglani, Præceptor to the Royal Pages of the Seraglio. 29
He exposulates with him concerning his Calumnies.
- XI. To the Reis Effendi, Principal Secretary of State. 30
Of the taking of Canea, and the Policy of Sultan Ibrahim.
- XII. To the Magnificent and Redoubtable Vizir Azem. 32
Of

The T A B L E.

- Of the Duke of Enguien's Return to Paris, Mahmut extols the Hardiness of the Ottoman Generals. He relates a private Amour of Cardinal Mazarini.*
- XIII. To Egri Boinon, a White Eunuch.** 37
He thanks him for his Intelligence of what is practised against him in the Seraglio.
- XIV. To Mustapha, Berber Aga.** 38
Of the Elector of Saxony's falling in Love with a Swedish Lady in Armour: And of the odd kind of Articles, agreed on between him and General Koningismark by that Means.
- XV. To Mahummed, Hogia, Dervise, Eremit, Inhabitant of the Sacred Cave, at the Foot of Mount Uriel, in Arabia the Happy.** 43
He extols his Abstinence, and the Happiness of a retired Life: Rebearses the Blessing which the Angel pronounced on that Cave.
- XVI. To Ufeph Bassa.** 46
He acquaints him with the Marriage of Uladislaus, King of Poland, with Louise Marie de Gonzague, Princess of Mantua.
- XVII. To the Kaimacham.** 47
He relates the Success of the French Arms in Flanders, Catalonia and Italy, that Year; with an Adventure that happened to the Duke of Orleans, in his Camp before Bourburgh.
- XVIII. To Dgnet Oglow.** 51
He entertains him with a familiar Discourse of his Sickness, and of the Mind's Tranquillity: Telling him a Story of a Man, whose Brains were turn'd to a Nest of Serpents.
- XIX. To the Seliſtar Aga, or Sword-Bearer to his Highness.** 55
He reproaches the Europeans, with their Rebellions, and other Inhumanities. Of the Assemblies at Munster and Osnaburg. Of a private Treaty between Spain and Holland.
- XX. To the Reis Effendi, Principal Secretary of the Ottoman Empire.** 58
Of the mighty Fleet the French were sitting out to Sea. Of the Predictions and Adventure of an old Prophet, who

The T A B L E.

- who went to Cardinal Mazarini. Of Monsieur Chanut, the French Ambassador in Swedeland.
- XXI. To William Vospel, a Recluse in Austria. 61
He advises him to turn Hermit, for the Sake of Silence and Contemplation.
- XXII. To the Captain Bassa. 63
Of the Preparations the Europeans were making, to assist the State of Venice. He tells him what the Christians say of him.
- XXIII. To Adonai, a Jew at Venice. 64
He desires him to send some Remarks on the People he has seen in his Travels. A short Character of Italy, with some Reflections on the Goths and Vandals.
- XXIV. To Mustapha, Berber Aga. 66
Of the present War of Candy. A memorable Saying of the Duke of Orleans, at the Surrender of Graveling, with a generous Action of that Prince.
- XXV. To Nassuff, Bassa of Natolia. 68
He congratulates his new Honour, puts him in mind of his Name-sake's Fate, in the Reign of Achmet III. and gives him many good Counsels.
- XXVI. To the Kaimacham. 70
Touching Morosini's quitting the Port of Canca to the Turks.
- XXVII. To Cara Hali, a Physician at Constantinople. 72
Some Remarks on the Spring, and on the Difference between living at Constantinople and Paris. The Quest of the French Philosophers.
- XXVIII. To the Tefterdar or Lord-Treasurer. 74
Of the French Designs by Sea, and other Matters.
- XXIX. To Nathan Ben Saddi, a Jew at Vienna. 76
He applauds his Resolution, not to take Religion on Trust, but to enquire into its Grounds. And sends him an Abstract of the Mussulman History.
- XXX. To the same. 78
He exhorts him, not to let Interest byass him in the Choice of his Religion. Of the Duke of Brandenburg's demanding the Queen of Sweden in Marriage.
- XXXI. To the Kaimacham. 80

The T A B L E.

*Of a private League between the Venetians and the
Bassa of Aleppo, discovered by Adonai the Jew. Se-
veral Instances of that Bassa's Justice.*



BOOK

THE TABLE.

BOOK. II.

LETTER I.

- T**O the most magnificent and illustrious *Vizir Azem*
at the Port. 83
Mahmut's Project to divert Cardinal Mazarini, from at-
tempting against the Ottoman Empire.
- II. To *Ismael Mousa Faraca*, a White Eunuch. 92
He condoles the Misfortune of *Egri Boinou*, whose Eyes
were put out by the Grand Signior's Command.
- III. To *Dagnet Oglou*. 94
He discourses more frankly to him, on the same Subject.
- IV. To *Dicheu Hussein Bassa*. 96
Of the early Campaigns the French made that Year. The
Hardiness of a French Officer.
- V. To *Kerker Hassan Bassa*. 97
He thanks him for his present of Coffee; compares Part
of Arabia with the Fields of Tempe. Concerning his
Father's hunting of Lyons, Tygers, &c.
- VI. To *Hussein Bassa*. 99
Remarks on the taking of Retimo in Candy. A Cha-
racter of Monsieur Varennes, the French Ambassa-
dor at the Port.
- VII. To the same. 101
Remarks on the Nature of the French, and their Method
of obtaining Victories.
- VIII. To the venerable *Mufti*, Sovereign Guide of the
True Believers. 102
Touching the Books of the ancient Pagans. Certain me-
morable Passages of Alexander the Great.
- IX. To *Murat Bassa*. 108
Of the taking of Courtray by the French. Of the Want
of Rain, and Scarcity of Provisions at Paris.

X. To

The T A B L E.

- X. To the *Aga* of the *Fanizaries*. 110
Of the Benefit of reading Histories, and the ill Consequences of Printing in Europe.
- XI. To the same. 112
Of Gustavus Adolphus, King of Sweden, and of Queen Christina, his Daughters Remarks on Queen Elizabeth.
- XII. To the *Selectar Aga*, or Sword Bearer to the *Grand Signior*. 117
Of the Duke of Orleans his return to Paris, after he had taken Mardyke. Of the Diet of the French.
- XIII. To *Abubechir Hali*, Merchant at *Aleppo*. 118
He exhorts him not to grieve for the Loss of one of his Wives, who ran away with his Slave: Relates a Story of an Italian Lord.
- XIV. To *Solyman* his Cousin. 120
He reproves him for deserting the publick Assemblies of the Faithful, and following of Schismaticks.
- XV. To *Hafnador Bassy*, chief Treasurer to the *Grand Signior*. 121
Of the Duke of Euguien's Triumphant entering into Paris, after the taking of Dunkirk.
- XVI. To *Ibrahim Hali Cheick*, a Man of the Law. 123
Touching the Suppression of Brothel Houses in Paris.
- XVII. To *Mustapha*, *Bassa* of *Silistria*. 125
He attributes the Loss of Asac, to the Valour of the Muscovites. A Character of that People, with the Manner of the Czar's Succession in former Times.
- XVIII. To *Solyman Kyzlar*, *Aga*, Chief of the Black Eunuchs. 128
He acquaints him with the Death of the Prince of Conde. The Character of that Prince, with a brief Account of his Life.
- XIX. To the *Kaimacham*. 130
Of the Count d'Harcourt's Disgrace, in decamping from before Lerida. The Success of the French Arms in Italy. Of a strange Fountain in the Isle of Elbe.
- XX. To *Bajazet*, *Bassa* of Greece. 131
He acquaints him with his Suspicion of some deep Designs in the French Court. Of a Fellow who raised a Sedition in Paris.
- XXI. To

The TABLE.

- XXI.** To Pesteli Hali, his Brother. 134
He thanks him for the Journal of his Travels; congratulates his Escape from Male and Female Thieves; tells him a Story of the Mogul's Father; and another of a Merchant's Widow in the Indies: With other Discourses of that Nature.
- XXII.** To Asis Bassa. 142
Of a Quarrel between Monsieur Chanut, the French Embassador at Stockholm, and the Swedish Secretary of State. The Repartee of a French Embassador to the King of Spain.
- XXIII.** To the Musti, most venerable and worthy of all Honour. 145
A Comparison of the three Ministers of State, Ximenes, Richlieu and Mazarini.
- XXIV.** To Danecmar Kefrou, Cadilesquer of Romania. 149
Of the Perfidy of the Scots, in selling King Charles I. to the English Parliament. A Story of Bishop Hatto.
- XXV.** To Ragel Hamet, Antiquary to the Sultan. 152
Remarks on old Magical Statues and Images: Of the Palladium and Ancilia: Of the true Name of the City of Rome.
- XXVI.** To the Vizir Azem. 155
Mahmut acquaints him with his Return from Orleans, the Reason of the great Conflux of Strangers to that City.
- XXVII.** To the Aga of the Fanizaries. 156
Of Joan d' Arc, the Maid of Orleans.
- XXVIII.** To Dgnet Oglon. 159
Of Eliachim's falling in Love with a French Lady on the Road, as he accompanied Mahmut to Orleans.
- XXIX.** To the Captain Bassa. 163
Of the bold Proposal which a Sea-Captain made to Cardinal Mazarini: And of a magnificent Ship which Queen Christiana presented to this Minister.

BOOK

The TABLE.

BOOK III.

LETTER I.

- T**O *Bedredin*, Superior of the Convent of *Dervises*, at *Cogni* in *Natolia*. 166
He makes an Apology for his Faith against such as slandered him. Of a Hermit then living near *Paris*, who had almost doubled the Years of *Bedredin*
- II. To *Murat Bassa*. 170
Of the Christians Joy, for their Victory by Sea and Land: A Comparison between *Sultan Ibrahim*, and *Sultan Amurat*.
- III. To *Mahomet Techli*, *Bassa* of *Bosnia*, at his Camp in *Dalmatia*. 173
He reproaches him with Cowardice, in decamping from before *Sebenico*.
- IV. To *Achmet Bassa*. 174
He tells him of an Attempt to murder *Queen Christina* in her Chapel.
- V. To *Cara Hali*, a Physician at *Constantinople*. 176
He discourses of the *Manna* in *Calabria*, some of which he sends him.
- VI. To *Kerker of Hassan*, *Bassa*. 180
Of the Revolution in *China*.
- VII. To *Darnish Mehemet Bassa*. 185
Of *Massanello*, and the Revolution in *Naples*.
- VIII. To *Solyman* his Cousin. 189
He again reprehends his Manner of Life, and persuades him, by the Example of his Grandfather, to observe the Laws of Purity.
- IX. To the *Kaimacham*. 192
Of the Cruelty executed by the Turkish General, on a Christian Priest. Of the Veneration the ancient *Mahometans* paid to *Scanderbeg's Bones*. Of *Porfenna's Generosity*.

X. To

The T A B L E.

- X. To the *Musti*. 195
Remarks on the Spanish Misfortunes, the Insurrection in Sicily, and particularly on the Revolution in Naples. He prays him to furnish Nathan Ben Saddi, with religious Books.
- XI. This Letter wants the Title and Beginning. 198
Of the Christians Revenge on the Son of Ali, Sangiac-Bay of Lippra, for the Sufferings of the Christian Priest. The extravagant Revenge of an Italian Captain.
- XII. To the venerable *Musti*. 200
Of Cardinal Mazarini's supporting the Tumults in Naples. Remarks on the Duke of Guise his Attempt to succour the Revolted. A Description of the Extent and Riches of that Kingdom.
- XIII. To *Abdel Melec Muli Omar*, Superintendant* of the College of Sciences at Fex. 204
He discourses about the Duration of the World. The Vision of Omar, Successor of Mahomet. Of Adam's first Wife Alileth. That the Earth was inhabited for many Ages before Adam.
- XIV. To the *Musti*, 209
He relates to him the Tragedy of the Sicilian Vespers. Of a Woman and her Daughter, that were immured seventeen Years by a Scribe in Naples.
- XV. To the *Kaimacham*. 212
He informs him what Reason he has to be jealous of Cardinal Mazarini's Designs against the Ottoman Empire. Ofmin the Dwarf's Dexterity, in prying into the Cardinal's Secrets, and those of the Grandees.
- XVI. To *Pesteli Hali*, his Brother. 215
He farther commends his Journal. A rare Example of Indian Charity. Of the Ingenuity of the Chinese. Of the Conquest of that Kingdom by the Tartars. He discourses of the Original of Nations, and the unmix'd Blood of the Arabians and Tartars. Of a Gun at Pequín two thousand Years old.
- XVII. To the *Aga* of the *Fanizaries*. 219
Of the famous Victory the French obtained at the Battel of Lens. Of the Tumults at Paris, and the King of France's Speech to the Senators. Mahmut informs

The T A B L E.

informs him, how he employs certain Agents, to ferment the publick Sedition.

XVIII. To Achmet Beig.

222

He acquaints him with the Death of Uladislaus, King of Poland, for which the Court of France was in Mourning; as also with the Duke of Bavaria's Death. Of the French Campaigns in Flanders. Of a Sea Fight between the French and Spaniards. Of a formidable Conspiracy against the Czar of Muscovy.

XIX. To the Musti.

224

He seems to approve of Sultan Ibrahim's being deposed, &c. Censures his Attempt on Sultan Amurat's Widow, and his Rape of the Musti's Daughter. The Continence of the African Scipio. The Stratagem of Athenodorus the Philosopher. He incites the Musti, to encourage the Translation of Greek and Latin Historians.

XX. To Chiurgi Muhammel, Bassa.

227

Of the Conclusion of the Peace of Munster. Of the Troubles of Paris, and the Duke of Beaufort's Escape out of the Castle of the Wood of Vincennes.

XXI. To Dgnet Oglou.

228

He complains of the unjust Proceedings of the Conspirators against Sultan Ibrahim: Refuses to defame him after his Death: Owns that he did but dissemble in his last Letter to the Musti. Of the Statue of a famous Wrestler, which fell down and crushed to Death, a Man that through Envy went to demolish it. Of the Motto on Plato's Ring.

XXII. To Danecmar Kestrou, Kadilesquer of Romania.

232

Remarks on the Murder of the English King, Charles I. and what Cardinal Mazarini said, when he first heard the News of that horrid Tragedy. Of Machiavel's corrupt Principles.

LETTERS

information that was in the hands of the
secretary of the State Department.
The Secretary of the State Department
has been informed of the contents of the
document and has been instructed to
take the necessary steps to prevent
the disclosure of the same.

XX. To the Secretary of the State
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LETTERS

WRIT by a
SPY at *PARIS*.

BOOK I.

LETTER I.

Mahmut, *an Arabian at Paris*, to Nathan Ben Saddi, *a Jew at Vienna*.

I Believe the News of my Imprisonment might fill thee with Doubts of thy own Liberty, and make thee careful to avoid at *Vienna*, such a Misfortune as befel me at *Paris*. Yet if thou wert much surprized at this Accident, it is an Argument that thou art but a Novice in the World, and art yet to learn the first Rudiments of useful Wisdom, which teach us, *That there is no Steadfastness in human Affairs*.

There has nothing happened to me in this, which I was not before provided for; neither did the Suddenness of the Event make me change Countenance. I smiled at the fulfilling my own Presages, and went to

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VOL. III.

B

Prison

Prison as unconcerned, as I would have gone home to my Lodging. Not that I would have thee think, I was insensible of a Loss so afflicting as that of Liberty; but my Chains did not appear so very formidable, having made them familiar to my Thoughts long before.

When I first came to *Paris*, I looked on my self but as a Prisoner at large, owing the Freedom I had to walk about, only to the Carelessness of the *State*, and the Favour of *Destiny*. So that when that Indulgence was retrenched, no new Thing happened to me. What I had expected for seven Years together could not seem strange when it came to pass.

By what I have said, thou mayest learn to prepare thy self for the worst Events, which commonly steal upon the secure and unthinking, being wrapp'd up in greater Darkness and Silence, than the Moments which bring them to Light. These slide away without our Advertisement, unseen, unheard: Neither can our Watches or Dials inform us any Thing of them, 'till they are pass'd. So there is no *Index* to point out to us the *hidden Decrees* of *Fate*, 'till they are accomplish'd; no *Ephemerts* of *Destiny*, but our own Experience.

Thou, and all thy Nation, are suspected by the *Christians*: They esteem you Enemies of their *Interest*, as well as of their *Law*. They despise and vilify you, calling you, *The accursed of God*, yet they admit you as Members of their Commonwealth. They receive you to the Protection of their Laws, and entrust you with their *Secrets*, that they may serve themselves of your Money. Thus are you become Bankers for your sworn Enemies: And while you profess an eternal Obedience to the *Injunctions of Moses*, you make underhand Leagues with the *Disciples of Jesus*. I do not accuse your Commerce with these Infidels: but, I say, you have Reason to be upon your Guards, when you are environed with so many Millions of Enemies. They are not ignorant of the Intimacies between the *Ministers* of the *Sublime Port*, and those of thy Nation: It is common in the Mouths of the *French*, *That the Jews are the Turks Intelligencers*. Thou oughtest therefore to have a special

Regard

Regard to thy Conduct, that no imprudent Action may expose thee to the Jealousy of the *State* where thou residest. That *Court* is full of *Eyes*; and thou hast need of a stricter Veil, than what thou wearest in the *Synagogue*. The very Walls of thy House will betray thee, and thy Domesticks may prove thy greatest Enemies; Yet suspect none more than thy self. This will not seem harsh Counsel, if thou reflectest twice on it, there being nothing more certain, than that it is not so easy to defend one's self from him in whom we confide, as from one we are jealous of. And every Man is apt to put too much Trust in himself. I believethou art faithful and abhorrest Treachery; yet at the same Time, thou may'st be remiss and weak: What could not be extorted from thee by an open Enemy, may be discovered by the Insinuations of a pretended Friend. Thy own good Nature may cojole thee; and therefore it will be no small Point of Wisdom, *To beware of thy self*. As for Contingencies, I advise thee not to be perplexed about them, or be uneasy. Thou canst not avoid the inevitable Appointments of *Heaven*. Only be ready for the worst that may happen, since thou can'st never be certain of any Thing.

Thy Predecessor *Carcoa* was a Man of exquisite Forecast, always on his Watch, prying into the dark Orb of Futurities; yet an Accident surprized him once, of which his strictest Caution never gave him Warning. I read it in one of his Letters to the *Kaimacham*, which thou sentest me from *Vienna*. The Story is this: As he was one Day writing *Dispatches* to the *Port*, a certain tame Bird which he kept for his Divertisement, snatches from the Table the Paper on which he was writing to the *Tefterdar*; and the Window being open flies with it out into the Streets. The Paper was dropped in the Garden of the *Augustin Friars*, at the very Moment when the *Spanish Ambassador* was walking there with the *General* of that *Order*. 'Tis true, the Letter was unfinished, no Name subscribed, and so *Carcoa* escaped an imminent Hazard of his Life. But the Secrets therein contain'd gave a vast Suspicion to the *Imperial Court*, it

being soon carried to the *principal Secretary of State*, and by him communicated to the *Emperor and Divan*. Strict Inquisition was made throughout the City for the Author of that Letter. A Reward of a thousand *Rix-Dollars* promis'd to any that would discover him. The Bird was seen by many to fly along with a Paper in her Bill, but from whence she came, none knew. Nor had any curious Eye attended her uncertain Motions back: No man divining, that that Paper was designed to transmit to the *ever happy Port*, the most important Counsels of the *German Empire*. Neither was *Car-coa's* Hand taken notice of, having lived very privately, and used another Character in his common Dealings. But how near was he to a Discovery, when he says himself in his Letter, that he wanted but five Words to the Conclusion, where he would have subscribed his Name! From hence thou may'st learn, that a *Mariner* in a Tempest, amongst Rocks and Sands, runs not greater Hazards, than he who acts in thy Station.

However, thou mayest now continue thy Advices to *Paris*, but observe the Directions of *Eliachim*, who brings thee this Letter. He will inform thee of whatsoever is necessary for thee to know, taking this Journey on purpose to prevent the wakeful Jealousy, and active Inquisition of *Cardinal Mazarini*, from whom nothing can be hid that's trusted to the *Posts*. Receive him with singular Honour; he is an incorruptible Friend of the *Ottoman Port*. From him thou shalt learn the safest Methods of our future Correspondence. He is the *Apollo* of thy Nation; and his Wisdom and Fidelity will be recorded in the *Register* of that *Empire*, which shall know no earlier Period than the *Moon*, whose *Crescent* is her *Arms*, and the *happy Omen* of her encreasing Lustre.

When thou beholdest that noble *Ensign* of *Mahomet* on the Top of the chief Temple of *Jesus* in *Vienna*, let it augment thy Veneration of our *Law*, and convince thee, that all Nations must submit to the *Messenger of God*, and *Seal* of the *Prophets*. Be faithful

a SPY at PARIS.

faithful and wise, and thou canst not miss of Happiness.

Paris, 28th of the 7th Moon,
of the Year 1645. According to the Christian Style.

LETTER II.

To the Kaimacham.

SINCE my Release, I have informed my self of some Passages, to which I was a Stranger during my Restraint. The *Transylvanian Agent* continues still at this Court; and his *Negotiation* is not now a Secret. *Monsieur Croissy* is gone *Ambassador Extraordinary* to *Prince Ragotski*, on the same Errand from this Crown. The subject Matter of both their *Embassies*, is a League. *Cardinal Mazarini* suspected Tergiversation in that Prince, and that he would privately treat with the Emperor, if the *Grand Seignior* should withdraw his Assistance and Protection from him; or if he himself should grow weary of the War. Wherefore *Monsieur Croissy*, according to the *Cardinal's* Instructions would not sign the League, till *Ragotski* had called home his *Ambassadors*, who were treating with the *Imperialists* at *Tyrne*, and sent away the *German Envoy* from his Camp.

The League being concluded, he insisted on the Necessity the Prince lay under, of marching his Army nearer to *Torsten* the *Swedish General*, that so they might support one another against the *German Forces*.

This was the Pretence; but in Reality it was designed to engage the *Transylvanians* beyond the Power of a Retreat, and to post them under the Eye of the *Swedish General*, who soon after possessed himself of *Tyrne*, the Place appointed for Treaty between the *Imperialists* and *Prince Ragotski*.

It is a Town in the Lower Hungary, not far from Presburgh. The Swedes enter'd this Place the 17th of the 5th Moon, but left a Garrison in it of seven hundred Hungarian Horse, and three hundred Foot, according to their Articles with the Besieged.

These were soon forced to quit the Town by Count Forgatsch, an Imperialist, the Swedes and Transylvanians being march'd a great Distance off: And 'tis said, this Hungarian Garrison yielded not unwillingly to the Imperial Arms.

'Tis certain, General Torstenson puts but small Confidence in the Hungarian Soldiers: For above six hundred of the common Sort deserted him, the 29th of the 5th Moon; and the rest rais'd such frequent Tumults and Mutinies, that their Commanders stood in more fear of them, than of their Enemies. It's reported likewise, That there has been lately no good Understanding between Ragotski and Torstenson, about the designed Siege of Presburgh: The former seeming too much to favour the Hungarians, and being rather inclined to carry his Arms into the Emperor's Hereditary Countries. Yet he would not consent, that Presburgh should be in the Hands of the Swedes.

The French say, that the Prince is humorous and wavering, yet of a fair Intention; but that the greatest Part of his Officers, are corrupted by the Emperor: And that therefore, both they and the common Soldiery were for Peace; only his Wife, his Son, and some few of his Counsellors, persuaded him to adhere to the Swedes.

They add, that the Young Prince, being instructed by his Mother, one Day in a full Assembly of the chief Commanders, made the following Oration, Ragotski himself being also present.

“ Permit me, most serene and illustrious Prince, my
 “ royal Father, to perform the Part of a dutiful Son,
 “ a faithful Counsellor, and a loyal Subject. The Law
 “ of Nature and of Nations, entitles you to my Obedience;
 “ and the particular Honour you have done me, in admit-
 “ ting me to your Cabinet, obliges me to exemplify it
 “ in an humble Remonstrance of my Sentiments, at a
 “ Time when the Interest of Transylvania calls for Free-
 “ dom of Advice.

“ It

“ It is with no small Complacency that I now behold
 “ you encompassed with a Circle of *Heroes*, whose Va-
 “ lour and Fidelity may give such a Lustre to your victo-
 “ rious Arms, as shall eclipse the Glory of the *Roman*
 “ and *Grecian* Conquerors. The *Alexanders*, *Cæsars*,
 “ *Scipios*, and *Hannibals*, shall no longer draw the World
 “ into an Admiration of their obsolete Atchievements.
 “ The Register of your Deeds shall foil their antiquated
 “ Histories; whilst *Plutarch*, *Tacitus* and *Livy* must veil to
 “ modern Pens, the Retorders of your matchless Actions.

“ Let not the crafty Insinuations of the *German Court*,
 “ warp your Resolutions, and cajole you with the de-
 “ ceitful Umbrages of Peace, only to gain Time, that
 “ they may more successfully carry on the War. Nei-
 “ ther suffer your selves, already in part victorious, to
 “ be amused with feign'd Treaties, and Overtures which
 “ you cannot but suspect. We are now in a Condition
 “ to give the Law; and should Fortune turn the Scale, it
 “ will still be in our Power to make our own Terms of
 “ Composition. The Alliance of *Sweden* and *France*,
 “ have raised us to a Capacity of braving all *Europe*;
 “ whilst the one with a potent Army on the *Rhine*, the
 “ other on the *Danube*, keep the *Imperialists* in such per-
 “ petual Action, that it will be impossible for them to
 “ barrier *Germany* from our conquering Arms. Now is
 “ the Time to raise *Transylvania* above the Title of a *Tri-*
 “ butary Province, and restore this Kingdom to her ancient
 “ Renown. If we miss this Opportunity, we must for
 “ ever be Slaves to the *Turks* or *Germans*. Let us not
 “ seek any longer Protection, but from the Justice of
 “ our Cause, and the Dint of our Swords. Let not *France*
 “ and *Sweden* boast of their *Turenne*, their *Torsten*, as
 “ if no other Nations could furnish the World with fa-
 “ mous Generals! Whilst *Prince Ragotski* lives, and lives
 “ at the Head of such an Army, your Fidelity and Cou-
 “ rage shall render his Name more terrible than that of
 “ *Tamerlain*, and his Attempts more prosperous than
 “ those of *Scanderbeg*. And our Posterity shall be o-
 “ bliged to raise *Pyramids* to your Honour; and from
 “ your present Atchievements to date a new *Epocha*, the
 “ eternal Memoir of *Transylvania's* Redemption.

'Tis said, That *Ragotski* was not very well pleased with his Son's *Speech*, suspecting that he held some private Correspondence with *Torsten*son, for whom he had no great Affection. Last Moon he insisted earnestly on the Money and Men promised him by *Rebenstack*. But General *Torsten*son thought it sufficient, that he himself was so near him with his Forces. Yet lest he should take an Occasion of Discontent, he sent him a Supply of Money; though he was not without some Apprehensions that the Prince, having received it, would under-hand treat with the Emperor.

'Tis said here, that a *Chiaus* was arrived in the *Transylvanian* Camp, expressly forbidding *Ragotski* to enter into the Hereditary Provinces of the Emperor. But that he, trusting to the Strength of his Army, (which consists of twenty five thousand *Germans*, *Transylvanians*, *Hungarians* and *Walachians*) was resolved to pursue his first Resolution.

Thou knowest what Reasons the *Port* had to send him this Prohibition. The *French* say, 'twas out of Fear that he would join with the Emperor's Forces.

By this thou mayest know what Opinion the *Infidels* entertain of the Measures taken by the *Sovereign Divan*. They descant at Liberty, whilst I send up Vows to Heaven for the Exaltation of the *Ottoman Empire*.

Paris, 4th of the 8th Moon,
of the Year 1645.

LETTER III.

To the Instructed in all Knowledge; the
Venerable Mufti.

HAIL, Holy Interpreter of the Sacred Law; may the Divine Light guide thee beyond the Errors of Human Frailty. I am amongst *Infidels*, Enemies to Truth; who yet seem as certain of being in the Right, as thou art sure they are in the Wrong. They hate us with an inveterate

rate Hatred. I must dissemble my Resentments; whilst, with the lowest Prostrations to the *Unity*, I celebrate his glorious Mercy, who has sent us such a *Star* to guide our Feet into the *Way of Peace*.

The *Christians* scoff at the *faithful People*, as divided into several *Sects*. Would my Death could wipe out these Reproaches, and vindicate the Honour of the *Holy Profession*. I could retort, that Error shews it self infinite in them; but I must hold my Peace, and restrain my self, lest my Zeal transport me beyond Discretion; remembering I am not sent here to dispute, but to act secretly for my great Master, whose *Empire* be extended over all the *habitable World*.

These poor Wretches boast much of their *Traditions*, their *Sacred Synods* and *Fathers*, as if we ever wanted *Holy Men*, working *Wonders*, and penetrating into the profoundest *Mysteries*, by only wiping their *Eyes* with the *Dust* of their Feet.

They talk much of *Faith* and *Reason*; at which I smile, as knowing it to be only *Education*. Yet, as the worst of People have something that is good, so these are not wholly destitute of *Devotion*. They pray often, but not so often as the *true Believers*; it being, as thou knowest, a just Exception against a Witness amongst us, *That he prays not six Times a Day*. They pray to Men and Women deceased, whereas, thou knowest, there is no *Deity* but One. They fast often, but not so strictly as the assisted, with the Virtue of the *supreme Dispenser of Graces*. They are charitable, but this hinders them not from excluding all from the *blest Abodes*, who are not of their Belief: Whereas thou affirmest (who art the *Resolver* of all the *Problems* of *Faith*) that it will go well at the last Day with all honest People, seeing these have all the *same Object* of *Worship*; and their *different Religions* are but as so many *different Ways*, which lead a Man to the *same Place* of *Rest*, like *various Roads* to the *same City*.

These *Christians* whip themselves often with small Cords; which Humour, say they, was set on Foot by an *Hermit's* Preaching and Example. Not many Countries distant from that where I am, there happened such an odd Instance of this extravagant Zeal (which was to

be heighten'd, it seems, with the Fumes of Wine) as plainly justifies our *Prophet's* Wisdom, in charging the *Faithful* to avoid it. It was particularly the Custom of several People in this Place, in their *Processions*, to whip themselves, till the Blood streamed down their Frocks, which were so made as to cover their Faces, and leave only their Backs bare. One of these *Zenots*, distrusting the Firmness of his Constitution, had taken such large Draughts of this intoxicating Liquor, that reeling up and down with his Whip in his Hand, and his Head against the Walls, he was followed by all the Boys of the Town hooting after him, which so lessened the Repute of this *Sottish Religion*, as made them abstain for the future from this pompous Usage of it. What low Thoughts have these People of the *Almighty Lord of All*; when, allowing him to be *Omnipotent*, yet represent him to themselves and others, as delighting in Cruelty; whereas, thou knowest, this Passion is only to be found amongst the weak and miserable.

That the *divine Preserver* of Men may continue thee long for the Edification of his *Elect*, are the passionate Wishes of the meanest of thy Servants, *Mahmut*.

Paris, 4th of the 8th Moon,
of the Year 1645.

LETTER IV.

To Mustapha, Berber Aga.

WOULD to God I could converse with thee Face to Face in the *Seraglio*, as in former Times. I vent many passionate Wishes to *Constantinople*, that happy Residence of my best Friends, the Nursery of my Childhood, the School of my Youth, and I hope, the future Repository of my old Age. When I think of that City, 'tis with a Passion hardly second to that which I cherish for the Place of my Nativity. In *Arabia*, 'tis true, I first saw the *Light of the Sun*, but 'twas in *Greece* I received the

the more friendly *Illumination* of the *Moon*, the *Splendors* of the *true Faith*; which though they disclose not to us so clear a Prospect of the *Earth*, and all its *Gaieties*, yet they present us with an unveiled Discovery of the *Heavens* and *Stars*; shewing us *Paradise*, with its glittering *Inhabitants*, the purpled *Colonies* of *true Believers*, *Champions* and *Martyrs* of the *Eternal Unity*. In the *Desart* I left my Father, or rather he left me before I found my self, being but an *Infant* when he died; but in the *City* I found *Friends*, which is not a less endearing Title. He gave me but my *Birth*, whereby I entered on the Stage of *Miseries*, with which he soon after left me to struggle, before I could distinguish *Misery* from *Happiness*. But they gave me *Education*, which taught me how to shun those *Evils*, which are the natural Consequences of our *Birth*. So that in the main, I am more indebted to them than to him. Let it be how it will, I cannot cease to love them, and often wish my self with them. This is a second Nature. And because I cannot have my *Desires* fulfill'd in that, I gratify my self by often writing to them. Should I make Comparisons, thou wilt say I am a *Flatterer*. Suffice it to tell thee, that thou art one of the *Number*, whose Remembrance affects me with sensible Complacency. Yet I cannot write to thee, nor any of my *Friends*, so often as I would, without encroaching on the *Obligations* I have to the other *Ministers* of the *sublime Port*. I send *Dispatches* to all by Turns, sacrificing my private Regards to the *Expectations* of the *State*, and the *Pleasure* of my *Superiors*.

Had I been at *Liberty*, I could have sent thee the earliest News, of the *Slaughter* which the *Germans* made three *Moons* ago in the *French Army* at *Mergentheim*. 'Tis not too late now to say something of it. The *Imperialists* owe that *Triumph* to the *Candour* of *Turenne*, and the degenerate Craft of the *Duke of Bavaria*; who, to lull the *French* in a fatal *Security*, sent an *Agent* into *France* to negotiate a *Peace*, with deceitful *Overtures* and *Umbrages*; commanding also that none of his *Soldiers* should dare to call the *French* their *Enemies*. Yet some lay the *Blame* of this *Overthrow* on the *Swedes*, whose unseasonable *Suspicion* of a private *Treaty* between the

French

French and *Germans*, hinder'd *Torstenſon* from joining the former; and expoſed *Turenne*, with his raw and unexperienced Forces, to the numerous Army of veteran *Imperialiſts*.

'Twas a fatal Engagement, and the *French* loſt many brave Men; beſides an hundred and fifty Commanders taken Priſoners, fifteen hundred of the common Soldiers, fifty Enſigns, with many Waggonſ, and four Mules laden with Money.

It is reported, that whiſt *Turenne*, in the general Retreat and Flight of his Army, betook himſelf to *Mergentheim*, as he lay on his Bed the firſt Night, one of his Officers was coming to alarm him with the News of the *Germans* Approach to that Town, but unfortunately ſtumbled at his Chamber-Door, with the Noiſe of which *Turenne* awak'd: and fearing ſome Attempt on his Life, leaped off his bed with his drawn Sword, and making toward the Door, juſt as the Officer opened it, he run him into the Heart, by which Miſtake, he himſelf, and the Troops that were in the Town with him, had like to have fallen into the Hands of the *Bavarians*. But receiving Notice of their Approach, accidentally by ſome other Means, he withdrew his Troops out of the Town by a contrary Road, and eſcaped the Purſuit of his Enemies.

This Victory has given new Courage to the *Imperialiſts*, and has not much diſpirited the *French*, who are by this Loſs inflamed with greater Ardors, meditating a ſpeedy Revenge. The *Genius* of this Court ſeems to be undaunted, breathing nothing but War.

I ſhall not fail to ſend thee ſuch Intelligence, as will demonſtrate, that *Mahmut* paſſes not away his Time in vain.

I pray the Sovereign of as many Empires as there be Worlds, to diſtinguiſh thee by ſome particular Mark of his Favour, from the Crowd of thoſe he makes happy.

Paris, 4th of the 8th Moon,
of the Year, 1645.

LETTER

L E T T E R V.

To Shashim Isthani, a Black Eunuch.

AT length thou hast condescended to beg my Pardon, for the Calumnies thy Tongue has loaded me with. I am not ill pleased with thy Letter. It abounds with elegant Expressions of thy Sorrow, for an Offence to which thou hadst no Provocation. Thy Submission, though late, abates my Resentment; and, if thou performest thy Promise, 'tis banished. The first Crime so ingenuously acknowledged, claims a Title to Forgiveness. Let eternal Oblivion seal it. I am not by Nature revengeful. I rather blush for Shame, than grow pale with Anger, at him that injures me. Yet Self-Preservation will rouse our Choler, which is the most active Humour, and precipitates many to violent Courses. The Effect it has on me is to put me on my Guard, lest he who has wronged me, without any Signs of Repentance, should continue his Malice to my Destruction. But thou hast dispersed all my Suspicions by thy seasonable Address; and if I cannot pronounce thee innocent, I will not believe thou art incorrigible. The best Advice I can give thee is, henceforwards to attend to thy own Affairs, and refrain from those of others; remembering the *Arabian Proverb*, *He that peeps in at his Neighbour's Window, may chance to lose his Eyes*. There is a great deal of Wisdom couch'd in these short Sentences. They are not the Product of one Man's Experience, nor of a few; but they are the Result of *universal* Observation. And our Country has been happy above others in the Choice of her *Proverbs*. This that I mention'd is peculiar to the *East*, yet I can produce an Instance, whereby 'twas lately verified in the *West*.

There is hardly a Night passes in this populous City, wherein some Murder is not committed in the Streets. Two Nights ago a Man was found dead on the Ground; whereupon a Tumult was gather'd about his bleeding Carcase. Amongst the rest, a Fellow came crowding in,

in, inquisitive what should be the Matter. Those who stood by beholding his Cloaths bloody, which he was not sensible of himself, seized on him as the Murderer. His wild Looks increased their Jealousy; and the incoherent Words, with which he endeavour'd to excuse himself, render'd him guilty in the Judgment of the Rabble. They carried him before a *Cadi*, by whom he was strictly examin'd: He stoutly denied the Fact; and no Proof could be brought against him, but his stained Cloaths. 'Tis the Custom here, to put to the Torture Persons suspected of capital Crimes, in order to draw a Confession of the Truth. This they did to this poor Wretch; and in the Extremity of his Pains, he acknowledged he had killed his Wife that Evening, but was altogether innocent of this poor Man's Death, who was murder'd in the Streets. All the Torments they inflicted, could force no other Confession from him, save that which his real Guilt prompted him to make. For which he was condemn'd to Death, according to the Laws. Thou seest by this, that had he gone about his Business, without prying into other Mens Matters, he might have escaped a Discovery. But that meddling Itch of the Imprudent betray'd him (not without the particular Direction of Fate) to a Death, which indeed he merited, but not on the Score of the murder'd Man, whom he went out of his Way to see.

Thou wilt say, this Story is not applicable to thy Case, since thou hast never yet embro'd thy Hands in any Man's Blood. I tell thee, what I have said, was not design'd as a Reflection on thy past Offence (let it be forgot:en;) but as a Caution for the future, not to engage thy self in Matters out of thy Sphere. For a busy Body is never without Trouble.

Above all, I counsel thee, to practise the Government of the Tongue, which is a great Virtue, especially in the Courts of Princes. The *Arabians* say, *That the Wise Man's Soul reposes at the Root of his Tongue; but, a Fool's is ever Dancing on the Tip.*

Thou hast no Reason to take in ill Part, the Freedom with which I advise thee for thy Good: Unless thou thinkest thyself too old to learn. But, I have a better

Opinion

Opinion of thee, than to rank thee among *Pythagoras's* Asses.

I have said enough for a Friend; too much for an Enemy. It is in thy own Choice to make me which thou pleasest. Adieu.

Paris, 4th of the 8th Moon,
of the Year 1645.

L E T T E R VI.

To Zelim of Rhodes, Captain of a Galley.

THOU hast never vouchsafed to acknowledge the Advice I sent thee some Years ago, of a *Christian's* Design against thy Life. Perhaps he wanted an Opportunity, to put his Revenge in Execution that way; and therefore, the Caution I gave thee looked like a false Alarm. Thou trustest in thy Courage, the Strength of thy Vessel, the Multitude and Fidelity of thy *Slaves*, and thinkest thy self invulnerable. But let me tell thee, that neither thy Courage, nor thy Vessel, can defend thee from the *Stroke of Destiny*; and thou hast no greater Enemies than those who eat thy Bread. Whether it be the Continuance of thy Cruelty, or the natural Regret of Servitude has rendered them so, I know not; but, if what I am informed of be true, thou art the miserablest Man in the World. Wert thou only in Danger to lose thy life by a Stab, a Bullet, or the swift Effects of Poison, it would be a Happiness, in Comparison of the Method that is now taken to destroy thee. And the invisible Death which thou wert formerly to receive from a *Prayer-Book*, would have been soft as the Stroke of *Cupid's* Arrow, in Respect of the *Tragical* and *Unheard of Fate*, which is now preparing for thee. Think not I go about to amuse or fright thee with *Chimera's* and *Tales*, such as Nurses use to awe their Children into Compliance and good Manners. What I tell thee is Matter of Fact, and confirmed by many Letters from *Italy*, to several eminent

ninent *Merchants* in *Paris*, I have seen some of them; and hear that the rest agree in the same Relation.

They give an Account; that at *Naples*, on the second of the last *Moon*, three *Witches* were seized; and accused of practising *diabolical Arts*; of enchanting several Persons; of doing great Mischief; and, in fine, of having private Commerce with the *Devil*. They stoutly denied all at first, and made very subtle and plausible Apologies. Inasmuch, as the *Inquisitors* were almost persuaded of their Innocence; till it was suggested, that their Houses should be search'd. *Officers* were sent accordingly; who, after a narrow Scrutiny, found some *magical Books*, several Vials of strange Liquors, Pots of Ointment, with an *Image* of *Wax*, resembling a Man, but partly melted: There were imprinted on the Breast of the *Image* several unknown Characters, Figures and *magical Symbols*: And on the Forehead was to be read *ZELIM EBEN SAGRAN*. All these were brought, and exposed before the *Inquisitors*, (of whose Office thou art not ignorant) great Deliberation was had about this unusual Emergency. The *Imaums* and *Chelks* were sent for and consulted. The *Witches* were examined apart, and put to the Torture, as is the Custom in Capital Crimes. Admirable was their Constancy for a considerable Time; but at length, overcome by the Continuance and Sharpness of their Pains, they confessed they had for some Years practised *magick Arts*, convers'd with *familiar Spirits*, raised Tempests, Earthquakes, and done other wicked Feats. Being examined about the *Image* of *Wax*, they declared, That it was the *Image* of a *Turkish Captain* of a *Galley*, whose Name was written on the Forehead: And that they were hired by certain *Italians*, who had been *Slaves* in the *Galley* of the said *Captain*, to bewitch him to Death, in the most lingring Method they could invent; that in order to this, they had made this *Image*; that every Night they met together, with a fourth of their Gang (who was not to be found) and made a Fire of the *Bones* of *dead Men*, which they stole from the *Graves* and *Charnel-Houses*. That they laid this *Image* down at a convenient Distance before this Fire, repeating certain *magical Words* and *Charms*; and, as this *Image*

gradually

gradually melted, so the Body of the said *Turkish Captain* did insensibly waste and decay. And, to add to his lingering Death an intolerable Torment, they basted the melting *Image* with the Oils, and other Liquors which were contained in the Vials and Pots: That by this Means he was perpetually racked with most pungent and acute Pains in his Bowels, Head, and all Parts of his Body, raging under most violent Fevers, insatiable Thirst, and Want of Sleep. Finally, that this lingering kind of Death would continue, as long as they pleas'd to protract the Dissolution of the *waxen Image*.

This *Confession*, tho' extorted from the *Witches* in the midst of insufferable Torments; yet was deliver'd without any Inconsistences, and with all the Demonstrations of a real *Penitence*. And being seconded with the Testimonies of many credible Witnesses, who had overseen them in some of their *nocturnal Ceremonies*; the *Inquisitors*, moved with a just Horror of so nefarious Abominations, sentenced them *To be burnt, and their Ashes to be scattered into the Sea*. Which was accordingly executed on the sixth of the last *Moon*, in the Presence of infinite Spectators.

The News of this extraordinary Event is fresh in the Mouths of almost all the Inhabitants of this City; yet no Man, I dare say, hears it with that Concern for the *Turkish Captain* as I do. Even those among the *Christians* who abhor *Witchcraft*, would nevertheless rejoice, if not only thou, but all the *Mussulmans* were destroyed with *Enchantments*; since they can never hope it will come to pass by the Success of their Arms.

I am not credulous of every Story that is related of *Witches*, being satisfied, that *Superstition* and *Ignorance* has list'd many in that *infernal* Number, who were innocent, and never deserved it; some having been forced by Racks and Tortures, to confess themselves guilty of practising *Enchantments*, when, after their Execution, there have appeared evident Proofs to the contrary. Yet I cannot be sure, but that there have been some in all Ages and Nations, who have entered into Leagues and Associations with *Devils*, and have been enabled thereby to perform Things above the Power of *Nature*. However,

I have

I have a particular Desire to hear from thee, and to be informed, whether thou hast experienced the Effect of their *Enchantments*. If thou hast not, bless thy Stars that thou wert born and bred a *Mussulman*, against whom the *Magick* of the *Infidels* cannot prevail; and that thou hast swallowed the *Impression* of *Mahomet's Seal*, which is of Force to dissolve and make invalid, all the *Charms* of *Men* and *Devils*. But if thou hast felt the Force of their *Enchantments*, and pinest away with unaccountable Pains and Languors; then think with thy self that thou art defective in keeping some *Point* of our *Holy Law*; that *Mahomet* is angry with thee, withdraws his Protection, and exposes thee to the Malice of *Evil Spirits*. Neither persuade thy self, that because the *three Witches* are put to Death, thou shalt presently recover thy former Health and Ease again: For, so long as there is a *fourth* living, and out of the Reach of *Justice*, thou art not safe. Nay, if she were taken and executed too, so long as thy Enemies are yet alive, who first employed these *Hags*, thou art still at their Mercy. They will search every Corner of *Italy*, and of all *Europe*, but they will find Instruments of their Revenge. They will rummage *Hell* itself, to gratifie their Fury. The best Counsel I can give thee in this Case is, to pacify thine Enemies, by extraordinary Acts of Civility to the *Christians*, where-ever thou meetest them; by using thy *Slaves* mildly, and giving them their Freedom, after a limited Time of Service, without exacting a Ransom, which neither they nor their Relations and Friends can ever be able to pay. This will abate the Rancour of the *Infidels*, and turn their Revenge into Kindness and Love. Thou wilt every where be free from Dangers; and those very Persons, who now study all Means to take away thy Life, will then hazard their own to preserve thee from Death.

Think not that I go about to persuade thee to change Temper with thy *Slaves*, and from the Resolution and Bravery of a true *Mussulman*, to sink into the abject Timorousness of a *Christian*. Be fearful only of *thy self*, and stand in Awe of none more than of thy own *Conscience*. There is a *Cato* in every Man, a severe *Censor* of his *Manners*; and he that reverences this *Judge*, will sel-

dom

dom do any thing he need to repent of. Let not the *Authority* of thy *Station* tempt thee to be cruel and unjust; but, in all Things, *Do as thou would'st be done unto*. This is a *Precept* engraven on every Man's Heart; and he whose Actions write after this Copy, will always be at *Ease here*, and transcendently *Happy hereafter*. Follow this *Rule*, and thou wilt experience the *Effect*. *A-dieu*.

Paris, 1st of the 9th Moon,
of the Year 1645.

LETTER VII.

To the Invincible Vizir Azem.

IF one may judge of future Events, by applying to them the Symptoms of Things past; and if a Man may compare one Kingdom with another, I should think that *France* will in time extend the *Limits* of her *Empire*, as far as any of the *four great Monarchies*, that have been recorded in *Histories* for their *universal Sway*. I will not say, as far as the wide-stretch'd *Empire* of the ever-victorious *Osman*s: Yet the *Genius* of this Nation seems in some manner to inspire the *French* with as ardent a Thirst of Glory and Conquest, as that which has in all Ages appeared to be the *inseparable Virtue* of the *Mussulmans*. They press forward to the Mark for which they take up Arms; that is, to subdue all before them, and lay Kingdoms, Provinces and Cities, at the Feet of their *Sovereign*. They are not discouraged at Difficulties and Losses. The Checks and Oppositions they meet with, do but animate them with new and fresh Vigours. So that it is become a sure Prognostick of some great Success to that Nation, when at any time they receive ill News from their Armies. In this their Courage seems to be of the Quality of *Naptha*, which by pouring on of Water takes Fire, although, thou knowest, these two *Elements* be

be contrary to each other. So this warlike People instead of being dejected, or made timorous by any Defeat given to their Armies, are rather inflam'd with more active and valiant Resolutions, as will appear by the Repulse given them by the *Duke of Bavaria*, not many *Moons* ago.

As soon as that News arrived in this City, one would have expected to have seen some Tokens of fear in the People, but it wrought a contrary Effect. No Tears of Women and Children, no compassionate Sighs for their slain Husbands, Fathers, or other Relations; no down-cast Looks, or ominous shaking of Heads; no melancholy Whispers or portentous Stories were murmured in the Ears of the Multitude: But all things appeared lively and prosperous; the very Women exciting the young Men to list themselves Soldiers, and the Boys in the Streets making all their Pastime consist in imitating the *Men of Arms*, and learning the *Discipline of War*. There was no need to force Men to the Field. No sooner was the King's Intention to raise new Forces divulged in the *Provinces*, but thousands came voluntarily and took up Arms, chusing rather to seek honourable Deaths in the *Toils and Hazards of War*, than to lead inglorious Lives at Home, in the soft Enjoyments of Peace.

These Things appeared to me as certain Presages of the rising Greatness of this *Monarchy*, and an evident Sign that the *French Nation* in this Age, shall out-do their *Ancestors* in *Warlike Deeds*.

The Stage of that bloody Combat between the Forces of the *Duke of Bavaria*, and those under the Command of *Mareschal Turenne*, was *Mergentheim*. Since which there has been a more fierce Encounter between the *French* and *Imperialists* at *Allersheim*. Wherein the former have recovered the Honour they seemed to have lost in the *Spring*, owing much to the Bravery of the *Landgrave of Hesse-Cassel*, who with his Regiments, had a considerable Share in the Actions of this Day; and therefore has been presented with magnificent Gifts by the *Queen-Regent*. The *Bavarians* lost in this Battel above two thousand common Soldiers, besides many Officers of Note. On the *French Side*, the *Duke of Enguien* (who had newly joined his

his Forces to those of *Turenne*) was wounded in the Arm, with two other Commanders. *Monsieur Grammond* was taken Prisoner, but honourably treated and sent away with Presents by the *Duke of Bavaria*, together with Instructions about a Neutrality, who is exchanged for a *German* of equal Quality. The *French* have also lost in this Battel above a thousand of the common Soldiers; so that their Victory cost them dear.

The *Duke of Enguien*, notwithstanding his Wounds, marches on the next Day with his Army to *Norlinghen*, offering to that Town a Neutrality and Liberty for the Garrison to march out, which consisted of three hundred *Bavarians*. But receiving a fierce Answer from the Governor, he caused the Approaches to be made in order to an Assault which was begun that very Night, and a Breach made in the Walls; upon which the Inhabitants were forced to intercede with the *Duke*, that there might be a Cessation of Violence till the next Morning, promising that then the Soldiers should surrender at Discretion; which was done accordingly.

There he tarried eight Days to refresh his Army. Then he marched to *Dunkenspule*, which was defended by a Garrison of five hundred *Bavarians*. He took this Place by Storm, yet gave Quarters to the Soldiers, who laid down their Arms, and yielded themselves Prisoners. Leaving a Garrison of three hundred *French* in the Town, he removed his Forces toward *Heilbrun*. But in regard this Place was defended by fifteen hundred Men he forbore to assault it, and only quartered his Army in the neighbouring Villages.

Since that Time, which was about the middle of the last Moon, there has been no considerable Action between the *French* and the *Germans*. Yet those who pretend to be vers'd in military Affairs, laugh at the ill Conduct of the *Arch-Duke Leopold*, who when he had the *French* shut up in a narrow *Streight*, through which it was impossible for them to pass but by single Files, neglected that Opportunity to cut them off, deferring the Victory (whereof he was too secure) till the next Day, by reason of the present Weariness of his Soldiers. In the mean Time *Turenne*, with his whole Army, pass'd
the

the *Streight* in the middle of the Night, and came to *Philipsburg*.

This Oversight of the *General* is much talk'd of, because, had he pursued his Advantage he had not only entirely defeated the *French*, but in all Probability, falling with the whole Force of the *Empire* on the *Swedes*, he had likewise vanquished them, and so put an End to the War. But it seems as if the *inscrutable Providence* had determined to infatuate the Minds of the *Germans*, and reserve those two potent Nations, their Enemies, to be a farther Scourge to the *Empire*.

Adieu, great Guardian of the *eternal Monarchy*, and believe *Mahmut*, when he solemnly swears by *Mount Sinai*, and by the *tenth Night* of the *Moon*, that he adores thy consummate Virtue and Wisdom, which never fail thee in extremities,

Paris, 8th of the 9th Moon,
of the Year 1645.

LETTER VIII.

To Cara Haly a Physician, at Constantinople.

I AM weary of writing News of Battles and Sieges to the *Grandeess*; and I know, thou seldom troublest thyself with the Care of foreign Transactions. Besides, I have no certain Intelligence of Moment to communicate. But I can acquaint thee with something more agreeable to thy Studies and Genius.

Here is a Man in this City who was not born blind, but by some ill hap lost the Use of his Eyes. Yet Nature seems to have recompensed that Misfortune, in the Exquisteness of his Feeling. Thou wouldest say, he carried Eyes in his Fingers ends, since he distinguishes those Things by his Touch, which are the only proper Objects of Sight. Believe me, I think, there can be no Deceit of Confederacy, whereby he might blind others, instead

of

of being so himself. I saw him muffled up with a Napkin which covered all his Face; when divers Pieces of Eastern Silks, of various Colours, were laid on the Table before him. He felt them attentively, and told us the Colour of each Piece exactly. I who was never over-credulous of extraordinary Pretences, suspecting that either the Fineness of the Linnen which veiled his Face, might give him some Glimpse of the different Colours, or that some By-stander, with appointed Signs, might inform him, caused all the Company to withdraw, except a learned *Dervise*, who was intimate with me. We threw a thick Velvet Mantle over his Face which reached down to his Navel, girding it about his Waist, so as to leave his Arms at Liberty. Then I procured small Shreds of Silks, such as I could conceal in the Palm of my Hand: These I caused him to touch with his Fingers, brought up as high as his Chin, so that 'twas impossible for him to see them, had he had the Use of his Eyes; yet he made not the least Mistake in five several Colours. We changed the Order of the Silks, and sometimes gave him the same Piece four or five Times together; yet, as soon as he had felt it, he readily told us, 'twas the same Colour.

I tell thee, O learned *Hali*, such an uncommon Experiment, afford me Matter both of Delight and Wonder, I concluded from thence, that *Nature* is no Niggard in her Gifts, but supplies the Defects of one Sense, by the super-abundant Accuracy of another. We asked this blind Person, By what Distinction he thus knew one Colour from another, without the Help of his Eyes? He was not able to express the particular Manner of this discriminating Sensation; but only told us in general, that he felt as much Difference between the red Silk and black, as he had formerly done during the Enjoyment of his Eye-sight, between the Silks of *Persia*, and the fine Linnen of *Europe*; Which, thou knowest, are as different to the Touch as fine Paper and Vellum.

Thou that daily pryest into the Faculties of human Bodies, art best able to judge whether this Man's Excellency lay in the Tenuity and Fineness of his Skin, the Subtility of his Spirits, or some unusual, powerful, yet delicate

licate Energy of his Soul; or, whether it consisted in all these together.

The *Dervise* who was with me, seemed not much to admire at this rare Quality of the blind Man; telling me moreover, That about ten Years ago in his Travels, he had seen a blind *Statuary* at *Florence*, who undertook to make the Resemblance of an *Image* in the chief *Temple* of that City, which he finish'd so much to the Life, that his Work could no otherwise be distinguished from the Original, than by the Difference of the Materials, that being *Alabaster*, his white Clay; which he so tempered and moulded with his Fingers, as he continually felt of the other, that no Lineament was left unexpressed.

Indeed, when I reflected on our *Mutes* in the *Seraglio*, and the unaccountable Sagacity with which they apprehended those Words which they never heard, I ceased to be surprized at what I had seen the blind Man perform, or what the *Dervise* had said of the *Statuary*. I remember in *Sultan Amurath's* Time there was a *Mute*, in whom the *Grand Signior* took infinite Delight. For, besides a thousand pretty Gestures and Tricks, with which she used to divert that *Prince*, he often made her his *Secretary*, employing her in writing Letters to his *Bassa's* and others, whilst he dictated to her by Signs. Although she could never receive the Sound of Words, nor utter any that were articulate; yet I have seen her transcribe a whole *Chapter* in the *Alcoran*, containing a hundred and seventy *Versicles*, in as fine a Character, as the most celebrated *Scribes* of the *Empire*; and when she had done, would explain what she had thus written by Signs, which made it evident that she perfectly understood the *Alcoran*.

These are rare Gifts, my Friend; yet were all the *Mutes* educated with as much Diligence and Care, as was *Saque-da*, (so was she called) 'tis possible they would attain to greater Perfection. I have been told, that her *Tutor*, one of the learnedst Men in *Arabia*, bestowed twenty Years in teaching her this Method of Reading, Understanding and Writing.

This

This puts me in mind of a Man who was bred a *Mahometan*, but being taken Captive by the *French*, embraced their Religion, not in his Heart, but only in outward Profession. When I first came to *Paris*, I fell into his Company by Accident, and understanding that he was an *African*, I desired to ask him some Questions, but he was deaf, so that I had almost laid aside my Hopes of conversing with him; till perceiving that he moved his Lips, and opened his Mouth as one that was talking, I offered him Pen, Ink, and Paper, making Signs to him, that I would gladly know his Mind in Writing. He accordingly writ in *Moreſco*, That he was struck deaf and dumb about eighteen Years since; telling me also the Place of his Nativity, and how he came hither; I took the Pen, and in the same Language express'd my Compassion of his Misfortunes. When he saw that I understood *Moreſco*, he writ again, signifying to me, That if I opened my Mouth wide at the pronouncing of every Syllable, he could understand my Meaning by the Posture of my Lips and Tongue. I found his Words true, to my no small Admiration; for he would write down what I had said. We conversed together often; and at length I procured his Escape, in the Retinue of a *Chiaus* that was returning from hence to *Constantinople*.

I beseech the wise Architect of Nature, and Repairer of of human Defects, either to continue to us the Use of our Senses, or to supply that Want by some superlative Endowments of the Mind.

Paris, 20th of the 9th Moon,
of the Year 1645.

LETTER IX.

To Useph Bassa.

THOU wilt say, I am unmindful of my Duty in not congratulating thy *new Honour* before this; and that I forget the good Offices which formerly pass'd between us in the *Seraglio*. I tell thee my Obligations are infinite, not only to thee, but to many others of my Friends at the *Port*: It is impossible for me to acquit my self of so many Engagements. As for the *Dignity* to which the *Sultan* has rais'd thee, I received the first News of it within these fourteen Days. And I dare affirm, That none of thy Friends, or of those whose Dependance is on thee, could with greater Complacency behold thee vested by our most *august Emperor*, than I read the Letter which conveyed to me this welcome Intelligence.

Long mayest thou live to enjoy the Blessings which thy good Fortune has heaped on thee. Yet I counsel thee to enjoy them so, as not to forget thou must die. Let not the *Grandeur* of thy *Station* render thee proud and wilful: But remember, when thou art surrounded with a Crowd of adoring Suppliants, that *Death* shall level thee with the *meanest* of thy *Slaves*. Thus the ancient *Philosophers* spared not to perform the Office of Monitors to their *Kings* and *Princes*: And I hope thou wilt not take in ill Part the wholesome Advice of *Mahmut*, who discovers a Temper void of Hypocrisy, in the Freedom he assumes. If thou givest Ear to Flatterers, they will complement thee to thy Ruin; and when thou art on the Brink of a Precipice, they will persuade thee there is no Danger, though, if thou goest on, they know thy Fall is inevitable. They will pride themselves in the Dexterity of their Malice, and insult over thee with scornful *Sarcasms*, whom not long ago they idolized.

The eminent Command thou hast, requires thy frequent Presence in the *Sovereign Diwan*: And that thou mayest not sit there, only as an Auditor of other Men's Counsels,

Counsels, and incapable of making one in the Number of those, who become remarkable by their Orations, or Reports of foreign Events; I will now entertain thee with some Passages, which have happened in *Europe* since the Beginning of this Year, whereof the other *Bassa's* may possibly be ignorant.

The *Diet* of *Francfort*, which had continued for three Years, was dissolved on the 12th of the 4th Moon. This may be known at the *Port*, while they remain Strangers to the Reason of it. There are a Sort of *Christians* in *Germany*, whom they call *Evangelicks*. These are opposite to the *Roman Church*, both in *Religion* and *Interest*; and their Cause is chiefly espoused by the *Dukes* of *Saxony* and *Brandenburgh*. It was to comply with these, that an *Assembly* was appointed at *Osnaburgh*; but the *Emperor* and the *Catholicks* were either for continuing that at *Francfort*, or translating it to *Munster*. While the contending Parties were bickering, and striving to gain their several Ends, the *Deputy* of the *Duke* of *Bavaria*, tired out with such intolerable Delays, departed from *Francfort*, whom the rest of the *Deputies* followed. And this thou mayest report for the true Occasion of the *Dissolution* of that *Diet*.

Thus, at the Beginning of the Year, the Disputes which these *Infidels* raised about safe Conduct, Exactness of Titles, Priority of Address, and many other vain *Punctilio's*, hindered them from coming to any Conclusion about a *Peace*, which was the principal Cause of their assembling. And this is a Folly peculiar to the *Nazarenes*, that in all publick *Assemblies* the very Strength and Vitals of their Counsels, are spent in a vain adjusting of empty *Ceremonies*.

It is credibly reported here, That the King of *Poland* earnestly solicits a Match with Queen *Christina* of *Swedeland*, but has not hitherto had any positive Answer, or effected any Thing in it. In the second Moon of this Year, that Queen sent an *Ambassador*, to give the King of *Poland* an Account, That she had taken the *Government* upon her. While he tarried in the *Polish Court*, there were not wanting such, as by the King's Order, sifted his Inclination, in Reference to this Affair. It was proposed to him that this *Match* would be a happy Occasion to unite the

two Kingdoms in a firm and durable *League* : That the *Evangelicks* in *Poland* would be much eased thereby : That *Uladislaus* was not much decayed in his natural *Vigour* ; That *Swedeland* might in the mean while be governed by the *Council* ; with many other Proposals and Encouragements to this Purpose. Among which I must not omit, that it was suggested, how easy 'twould be for two such potent Crowns, in *Conjunction*, not only to humble the *Germans*, but also to put a Stop to the victorious Arms of the *Ottoman Empire*. But all this came to nothing, that wary Queen suspecting that there was a deeper Design in the Courtship of this old Fox, and that by such a *Match*, the Kingdom of *Swedeland*, in Default of the *Issue Royal*, might be subjected to a *foreign Crown*.

However, it is easy to apprehend from this, that if the *Poles* maintain at present their Accord with the *sublime Port*, 'tis for want of Strength to break it ; and that they only wait an Opportunity to make some potent and firm *Alliance*, which may second the Designs formed by that Court against the *first Throne on Earth*, whereof thou art one of the *principal Pillars*.

Remain firm in thy *Station*, and let neither the Tempests of War, nor the Convulsions of State, which are the too frequent Products of Peace, shake thy Constancy. But above all, suffer not thy *Integrity*, which is the *Basis* of all *Virtue*, to be undermined by *Bribes*.

If thou followest this Counsel, *God*, and his *Prophet* shall establish thee, all Men will honour thee, thy *Sovereign* shall exalt thee ; and *Mahmut* will rejoice to see thee in Time become the *Atlas* of the *eternal Empire*.

Paris, 5th of the 10th Moon,
of the Year 1645.

LETTER X.

To Ichingi Cap' Oglani, Preceptor to the
Royal Pages of the Seraglio.

THERE is a vast Difference between thy Letter, and that of *Shashim Isham*. He is eloquent in the Acknowledgment of his Crime, thou rhetorical in thy own Justification. Thou hast plundered *Demosthenes* and *Cicero*, and robb'd 'em of all the *Flowers* and *Tropes* of *Oratory*, to dress up a faint, lifeless Excuse. Such an artificial Apology, instead of cancelling, heightens thy Offence. It might have procured thee the Applause of the *Academy*; but it comes short of giving me Satisfaction for the Injuries I have received at thy Hands. I have Reason to esteem them such; because so designed, altho' they took no Effect. For Wrongs of this Kind ought to be measured by the Intention of the Author, not by their Success. The *Ministers* of the *Divan* will hardly be prevailed on to suspect *Mahmut*, who has given substantial Proofs of his Fidelity.

Tell me, in the Name of *God* and *Mahomet* what was the Motive that induced thee to slander me? Wherein have I merited this Persecution at thy Hands? It could not be Revenge, because I never gave the Occasion; unless thou still retainest a Grudge on the Score of my studying in the *Academies*; and that at my Return from *Palermo*, thou wert not able to expose me in the Presence of the *Mufti*, in any Point of Language or Learning. But I had rather charitably believe 'twas thy Ambition, not thy Malice, which gave Birth to those Calumnies thou hast vented against me. Thou enviest me the Honour of serving the *Grand Seignior* in the Station, thinking thy self capable of discharging this Office more successfully than *Mahmut*. I censure not thy Abilities; but I think 'tis best for every Man to be content with his own Condition, since *Destiny* distributes the Employments of

the World among Men, by Rules into which we cannot penetrate.

Thou art Master of the *French Tongue*; but dost thou think that a complete Qualification for a Man in my Post? Art thou fit to converse in the *Court* of a *foreign Prince*, who canst not govern thy Tongue in that of thy *native Sovereign*? Thou art yet to learn a *Courtier's* Master-piece, which is, to dissemble even the necessary Art of Diffimulation. That is, as the *Arabians* say, *To have a Veil upon a Veil*; or as the *Italians*, *To have a Mask with a natural Face on the outside*. Thou art so far from this, that thou canst not yet draw perfectly the first rough Strokes of a Counterfeit.

To speak plain, hadst thou by an artificial feigning of Friendship to me, made Way to insinuate thy Story into the Belief to the *Grandeess*, thou mightest have praised me to my Ruin. But to go bluntly to Work, without preventive *Encomiums*, discovered at once the Weakness of thy Judgment, and the Strength of thy Passion; giving the *Ministers* occasion to think there was less of Truth, than of Design in thy Accusations.

For the future, I advise thee to mind thy Books and Scholars, and meddle not with *Mahmut*, whose Business is to study Men. Adieu.

Paris, 5th of the 10th Moon,
of the Year 1645.

LETTER XI.

To the Reis Effendi, Principal Secretary of State.

WITH extreme Joy I have received the certain News of the taking of *Canea* by the invincible *Ottoman Arms*.

I must confess, when I first apprehended the Intentions of *Sultan Ibrahim*, to make War with the Republick

lick of *Venice*, I was apt to hearken to some thinking Men in this *Court*, who, making their Observations of the *Sultan's* indulging himself in Female Pleasures, conjectured from thence (as by a common Rule) that he would not have discovered such a martial and active Spirit, in asserting the Honour of the *Ottoman Empire*. His dextrous concealing his Designs, even to the very Execution of them, has struck a Damp into all the *Courts* in *Europe*, insomuch as *Cardinal Mazarini* this Day told the *Queen Regent*, That he doubted lest *Sultan Ibrahim* would prove another *Junius Brutus*, who being the Nephew of *Tarquin*, one of the *Primitive Kings* of *Rome* for some Years, counterfeited an extraordinary Simplicity and Weakness of Spirit: But having privately secured a Faction to his own Interests by popular Arts, he, to gain the *Sovereignty*, changed the *Form* of *Government*, procured himself to be made *Consul*, and discovered a *Genius*, surpassing in Policy and mature Judgment, all his Predecessors.

Though the *Cardinal's* Comparison be disproportionate to the *Grandeur* of the *Sovereign Emperor* of the *World*, who cannot without a vast Injury be postpon'd in Virtue, Wisdom or Power, as a *Second* or *Imitator* of any *Prince* upon *Earth*: Yet the Character holds good in the main. That he has timely and maturely dissembled the most sublime Abilities and Endowments a *sovereign Prince* is capable of, rendering thereby his Enemies secure and careless; till at length all those illustrious Attributes exert themselves on a sudden, breaking forth like the *Sun* from an *Eclipse*; at once dazling the astonish'd *World*, and surprizing the Enemies of the *Ottoman Empire*, in the Slumbers which proceeded from the Contempt of his sacred *Majesty*.

I thought indeed once that the *Venetians* would have been in a Condition to have faced the *Ottoman Navy*, and disputed their farther Progress on the Seas. I expected no less than that they would have made some huffing Attempts on the *Isles* of the *Archipelago*; that they would have enter'd the *Hellespont*, braved the *Dardanel*s, and sailing forward would have block'd up the *Ottoman Navy* in the *Propontis*, or driven them into the *Euxine Sea* for

Shelter. And who could have thought otherwise, had they been provided for a War? But our sage *Emperor*, by Secrecy, which is the very Soul of all great Undertakings, has anticipated their very Fears, and leap'd upon the Prey while the Keepers were asleep.

Had the *Christian Princes* and *States* laid aside their private *Punctilio's* and Animosities, when the *Venetians* first made their Application to them for Assistance, it might have proved a doubtful War. But instead of generously uniting their Forces in the common Defence of *Christianity*, they began to divide their Interests and Hearts one from another, and that upon the vainest Motives in the World, one *State* disputing with another about Precedency of Posts in the Army, which proceeded to that Height, as to frustrate the main Design: For the *Pope* himself at last is forced to raise the greatest Aids the *States of Venice* are like to have; joining his Gallies with theirs, and sending a thousand Foot on Board at his own Cost.

Thus does *Divine Providence*, out of the Discords of *Christian Princes*, draw Occasions to enlarge the sacred Empire of the *Mussulmans*, and to spread the *Ottoman Conquests* o'er the *Western World*.

Paris, 20th of the 11th Moon,
of the Year 1645.

LETTER XII.

*To the Magnificent and Redoubtable Vizir
Azem.*

IT appears that the *Queen of France* is very indulgent to her *Generals*, having called home the *Duke of Enghien* from the Toils of War. This *Prince* neglecting the Wounds he received in the Battle of *Allersheim*, not many Days after, fell into a violent Fever; so that he was carried in a Horse-Litter to *Philipsburgh*, with no small Danger
of

of his Life. As soon as he recovered his Health, he was commanded to return to *France*, and the Charge of the whole Army committed to *Mareschal Turenne*.

Such Tenderness is never shew'd to the invincible *Ottoman Generals*, neither would they esteem it a Favour, but a Disgrace. When they go to the Wars, they make no underhand Leagues with the Elements to spare their Bodies, but are resolved to combat with Cold, Heat, Hunger, Thirst, and all the Hardships to which Soldiers are liable, as well as with the Swords of their Enemies. They take no other Armour against the rigorous Frosts of a *Russian* Winter, or the scorching Sands of a *Persian* Summer, but an unshaken Resolution, an invincible Patience, and a Mind incapable of bowing under the worst Misfortunes. They are not angry with the Weapons of their Adversaries, when they carve in their Limbs, the Marks of an Honour, which will far outlast the Pain of their Wounds; and in their Flesh hew deep Characters of an immortal Fame, and a Renown which shall know no Period. They are not parsimonious of their Blood, but court their Enemies to spill it on the Ground, from whence it will spring up in Laurels and Wreaths, to crown them with Triumphs and Glory whilst they live, and to sweeten their Memory with the Praise of future Generations.

Thus, Magnanimous *Vizir*, do the *Mussulman Heroes*, the *Props* of the *first Empire*, manifest their Courage, in defying of Dangers and Wounds, and scorning to capitulate with Fortune for Ease and Exemption from Death. They know, that when they march against the *Infidels*, 'tis in Vindication of the *eternal Unity*; and therefore, instead of endeavouring to shun, they court a Death so glorious, as that which will immediately transport them to the *Bosom* of our *holy Prophet*, and to the *inexpressible Delights* of the *Gardens of Eden*. Where this Truth is firmly rooted, there is no Room for fear to plant it self. But the Case is otherwise with *Infidels*, who blaspheme that purest *undivided Essence*. They assert and believe a *Plurality* of *Gods*, and therefore, in time of Danger amongst so many *Deities*, they know not whom to address or whom to confide in.

The Apprehension of Death is terrible to them, whose Hope is only in this Life; whose Consciences are stained with a thousand Pollutions, and yet renounce the very Method of being clean. Who not only err themselves, but by their evil Example and Influence, (for I speak of the *Princes* and *Great Ones*) draw innumerable after them, to taste of the *Tree Zacon*, which grows in the middle of Hell.

People speak variously of the *Duke of Enguien's* Conduct in the Battle of *Allersheim*. His Creatures extol his Valour and Experience with *Hyperboles*; whilst his Enemies endeavour to lessen his Reputation. Some say, he owes his Revocation to the *Queen's* Dislike, others attribute it to the extraordinary Concern she has for his Health. But such as would be esteemed the wisest sort say, His Return is voluntary and sought by himself, scorning to hold his *Commission* any longer at the Pleasure of *Cardinal Mazarini*, who, 'tis thought, first procured him this Employment, only to have him out of the way, and take off his Application from the *Domestick* Affairs of *France*. These are the Discourses of the People at present, who yet perhaps may change their Opinions before the Sun goes down. They will always be censuring and descanting on the Actions of their *Superiors*, few being willing to think their Tongues were given them to lie idle. It is but a little Member but often does great Mischiefs by its Activity. One of the *Ancients* gave no good Character of it when he called it a *Damon*. Yet we are not bound to believe all that the *Philosophers* said. *Æsop* gave the most impartial Account of this Member, when he said, 'Twas the best, and the worst. Sometimes I sit silent many Hours together; not for want of Company, for here's a Glut of that in this populous City;) nor because I know not what to say, (for I could speak a great deal more than 'tis fit for others to hear) but that I may study with less Interruption, how to serve my great Master. For much talking enervates the Judgment, and evaporates the Mind into Air. Besides, by thus practising Silence in private, I learn the Art of restraining my Words in publick, when it is requisite to promote the Ends at which I aim. 'Tis not for a Man in my Station to be open and talkative,

but

but to distinguish Persons and Seasons ; to understand the due Stops and Advances of my Tongue ; sometimes to say much in a little, at other Times to say little or nothing at all ; but ever so to speak, as not to lay my self naked to the Hearers ; yet to seem a very frank, open-hearted Man, in what I discourse of.

I would not have thee conclude from what I have said, that *Mahmut* uses any Reserve to the Ministers of the *Divan*, who are Mines of Science and Wisdom, and can easily discern the Heart thro' the most artificial Veil of Words, But it is absolutely necessary for me to use Dissimulation in this Court, seeming many times ignorant of what I really know, that I may not be thought to know more than they would have me. I was never yet so undiscree, as to publish any Secret that was committed to my Charge, whereby I have gained great Confidence with Men who delight to unbosom their Intelligence. They esteem me a Man of Integrity, and fit to be trusted. Thus am I made privy to many Intrigues of the *Granidees*, and a Repository of the Court News : Whilst they whisper in *Mahmut's* Ear what is transacted in the Royal Bed-Chambers, and private Apartments.

By this Means I came acquainted with an Amour of *Cardinal Mazarini*, which is known but to a few. This Minister has none of the worst Faces, and a proportionate Elegance in his Shape : Much addicted also to the Love of Women ; yet he manages his Intrigues with that Caution and Privacy, as not to expose the Honour of his Function. Among the rest, he had frequent Access to the Chamber of a certain *Countess Dowager*, her Husband being lately deceased. This was not carried so privately, but 'twas whispered about that a Man was seen often to come out of this Lady's Chamber a little before Day ; but no Body knew who it was (for the *Cardinal* went disguised.) At last it came to the *Queen's* Ear, who was resolved to unravel this Intrigue. She caused Spies to be placed at a convenient Distance from the Lady's Chamber-Door, which opened in a Gallery of the *Royal Palace*, with Orders to trace him home. That Night the designed Watch was first set, it fortun'd that the *Cardinal* being

in

in the *Countess's* Chamber, her Maid who was privy to this Amour, overheard these *Spies* talking to each other concerning her Lady, which made her more attentive (being in a Place where she could not be seen) till at length she plainly discovered, That they lay in wait to find out who it was that had been seen coming out of the Chamber. She quickly acquaints the *Countess* with this News. She consults the *Cardinal* what was best to be done to avoid Discovery. In fine, it was agreed between them, that the *Countess* should put on the *Cardinal's* Disguise, and he a Suit of her Cloaths; that she should go out at the usual Hour of his Retreat, and walk in the Gardens; that if examined, she should pretend that this Disguise was to guard her from the rude Attempts of Men, who if they found a Lady alone in the Night-Time, would not fail to offer some Incivilities; that soon after her Departure, the *Cardinal* should go forth in her Dress, and shift for himself. This was perform'd accordingly. The *Countess* walked into the Gardens in the *Cardinal's* Disguise, followed by the *Spies*, whilst he goes to an intimate Friend's House, (an *Italian*, whose Fortune depended on this *Minister*) and changes his Female Accoutrements for the proper Apparel of his Sex. The *Countess* having walked about half an Hour in the Garden, was seized on by some of the *Guards*, under suspicion of some ill Design. She was carried before the *Queen*, and examined. She then discovered her self, begging the *Queen's* Pardon, and telling her, That a particular Devotion had obliged her to take that Course for several Mornings; but if it offended her *Majesty*, she would hold her self dispensed with, and would forbear. The *Queen* seeming satisfied with this Answer, dismissed her. Thus the Amours of the *Cardinal* and the *Countess* remained a Secret; and there are but three Persons (besides themselves) that know any thing of it, among which *Mahmut* is one.

Thou seest, *Illustrious Minister*, that the Reputation of my Secrecy, has gained me the Confidence of one of the *Cardinal's* *Privado's*; for I had this Relation from the *Italian* whom I mentioned, at whose House the *Cardinal* changed his Disguise. I am not without Hopes,
by

by the prudent Management of this Discovery; to penetrate farther into the *Court* Intrigues. For he that told me this Story, considered not that he made me thereby Master of his Fortune, and that it is no longer safe for him to deny me any Intelligence I require of him. He has put a Key into my Hand, which will open his Breast at my Pleasure.

Yet I need not magisterially claim Discoveries from him, as the only Conditions on which he is to expect my concealing what he has already disclosed. There is a more dextrous and serviceable way to become his *Confessor*, without such an ingrateful Insult; whilst with a well acted Candour I feign a Relation of such Things as I suspect, yet cannot be certain are true, till attested by himself, professing at the same Time not to believe those pretended Reports I heard. If I shall be so happy as to do any effectual Service to the *Grand Signior* by this Engagement, it will answer my Ends, and I shall not repent of my Craft.

Mahmut salutes thee, *sovereign Bassa*, in the humblest Posture of Adoration, lying prostrate on the Ground, in Contemplation of thy Grandeur. Beseeching *God* that he would grant this Favour to thee, to live happily, and to die in thy Bed.

Paris, 20th of the 11th Moon,
of the Year 1645.

LETTER XIII.

To Egry Boinou, a *White Eunuch*.

THOU givest me abundant Proofs of thy Affection and Friendship, in frankly telling me what they say of *Mahmut* in the *Seraglio*. I do not expect to be free from Censure; and I am so far from being discouraged at the Obloquies some Men fasten on me, that it adds to my Comfort; it being an assured Mark of Innocence, to be traduced. I am not desirous that the *Arabian Proverb* should

should be verified in me, which says, *That he deserves no Man's good Word, of whom all Men speak well.* I dread to be popular at such a Price, and will rather court the Slanders of the envious, by a stedfast Perseverance in my Duty, than lay a Train for the Complements of Flatterers, by favouring Sedition. Thou knowest what Reason I have to say this. There needs no Interpreter between us. Though the *Black Eunuch* has recanted his Aspersions, yet there are others who persist in their Malice; and it will be difficult for the *Master* of the *Pages*, with his best *Rhetorick*, to except himself from the Number.

I have received both their Apologies, and have answer'd them. I wish they would reform this Vice; not so much for my Sake, who am Proof against their Accusations, as for their own: For the Injury they intended to do me will redound most to themselves. Misery is on him that persecuteth his Neighbour.

He that is merciful and gracious, who hath separated the Brightness of the Day from the Obscurity of the Night, defend both thee and me from the Malice of Whisperers, from the Enchantments of Wizards; and such as *breathe thrice* upon the *Knot* of the *Triple Cord*.

Paris, 20th of the 11th Moon,
of the Year 1645.

L E T T E R X I V .

To Mustapha, Berber Aga.

THOU wilt laugh at the Hypocrisy and Folly of the *Nazarenes*, when thou shalt know the *Articles* agreed upon between the *Elector* of *Saxony* and *Koningmark*, one of the *Swedish Generals*, on the 27th of the 8th Moon.

The *Swedes* had prevail'd on the Son of the *Elector*, to intercede with his Father for a *Truce*; but the old Duke would not hearken to any Thing of that Nature, till *Torsten-son*.

Stenson gave Orders to the *Swedish* Army in those Parts, that they should oppress the *Electors*' Subjects, by exacting from them unreasonable Taxes and Contributions; and that they should lay desolate all the Countries about *Dresden*, if they refused to pay what was demanded of them. Accordingly they took a Castle, which commanded a large Valley of Meadows and Corn Fields. The *Swedes* burnt the Corn on the Ground, led away the Peasants Captives, and demolished many Towns and Villages; yet not without some Loss on their Side: For the *Saxons* one Night stole upon them while they were securely sleeping, and slew an Hundred and twenty, taking above three hundred Prisoners. Those who were left in possession of the Castle, met with no better Fortune; being compelled in a few Days to surrender this their new Conquest, with five Ensigns, and a hundred and fifty Prisoners, which were all carried in Triumph to *Dresden*.

One would have thought that these Successes should have confirmed the *Electors* in the Aversion he had already conceived for a *Treaty*, that he would rather have pursued his good Fortune with Arms; especially when by entering into a private separate *Treaty* with the *Swedes*, he must needs give a great Suspicion to the *Assembly* of the *Deputies*. But the old Duke doted; and what neither the repeated Solicitations of his Son, nor the continual Ravages which General *Koningsmark* made in his Territories, could procure from him, that he granted to the charming Addressee of a beautiful Lady.

The *Electors*' Son adhering much to the *Swedish* Interest, and finding all other Means ineffectual to oblige his new Friends; it was agreed upon between him and *Koningsmark*, that he should at least, persuade his Father to a Truce of a few Days: That, during the Cessation of Arms, the Son should invite his Father to a Banquet, where *Koningsmark*, should be present, with some of the principal *Swedes* in his Army. All this succeeded according to their Wishes. The good old Man consented to a Cessation of Arms, and to give *Koningsmark* a Meeting at his Son's Banquet. The *German* Gallantry, and indeed that of all *North Europe*, consists much in their excessive Drinking. He is esteemed the most polite Man who can bear most Wine,

Wine, with least Alteration of his Temper. This they call *Carousing*. The Son had provided Plenty of those Wines which grow on the Banks of the *Rhine*, esteem'd the wholesomest and most delicious of all these Parts. It is not necessary to repeat particularly their first Salutes and Addresses; Both Parties seem'd emulous to exceed in Civilities. They fell to their Wine with Freedom and Mirth, after the Manner of the Country. When in the midst of their Glasses, whilst the Heart of the old Duke was elevated with the Juice of the Grape, came into the Room a tall Personage all in Armour, and making his Obeysance to the Company, delivered a Letter to *General Koningmark*; the General having received it, the Stranger was invited by the *Elector's* Son to sit down with them. He was Master of the Feast, and only *Koningmark* and the Stranger, besides himself, were privy to the Intrigue.

The Stranger unbuckled his Helmet, and pulling it off (for all the rest of the Company were uncovered, it being the hottest Day in all the *Summer*) discovered a Face and Hair, much like one of those *Nymphs* described by *Poets* and *Painters*.

The Duke could not withdraw his Eyes from this surprizing Beauty, nor fix his roving Thoughts: Sometimes it put him in mind of *Ganymede*, the discarded Minion of *Jupiter*; but *Ganymede* was never seen in Armour. Then he thought of *Adonis*, then of the *Babylonian Pyramus*, the *Indian Atys*. In fine, he run over all the celebrated Youths of the *East*, to match the Beauty of this illustrious Stranger. He drank and gaz'd, whilst his Son and *Koningmark* were pleas'd to see the Bait take. From ruminating on our Sex, he pass'd to that of Women: And remembering that in some former Battles between the *Swedes* and *Germans*, several Ladies had disguised themselves in Armour, and followed General *Torsten*son to the Field, he concluded presently, that this was some beautiful Female of *Swedeland*.

This Thought put the old Duke into a pleasant Fit of Raillery, yet not without some Mixture of Passion for this lovely *Heroine*. There was something so peculiarly graceful in all her Carriage and Address, as charm'd the
Elector's

Electors's Heart. The Women in those Parts of *Europe* are not so precise in their Conversation with Men, as in the *East*. And 'tis a great Point of Education, so to adjust the *Punctilio*'s of their Deportment, as neither to appear too open, nor too reserv'd. This was her Master-piece, for she so equally divided the Parts she was to act, both of a Maid and Soldier, that neither entrenched on the other, but she acquitted her self with exquisite Honour and Gallantry.

The next Day after the Banquet, the Son renewed his Mediation for a *Treaty*, but the *Electors* seem'd cold. All his Thoughts were busied in ruminating on his fair Enemy.

Not to detain thee longer in Expectation of the Issue, the Love of this young *Amazon* had taken so deep Root in his Heart, that he would grant nothing but for her Sake, neither could he deny any Thing which she desired. Thus, by this Stratagem, they accomplished their Aims, and he condescended to a *Treaty*, after fourteen Days Debate on the *Articles*: Of which I here send thee a true and particular Copy, that thou mayest find some Divertisement in the Folly of the *Infidels*. The *Articles* are as follows:

“ **T**HAT it should be lawful for the *Duke* to keep due *Faith* to the *Emperor*; nor should he be obliged to admit any thing contrary to the *Interest* of the *Empire*.

“ That the *Electors* should not lend the *Emperor* above three Regiments of Horse, nor should permit him to raise Soldiers in his *Principality*.

“ That the *Swedes* should have free and safe Passage through *Saxony*, provided they came not within three Miles of *Dresden*.

“ That there should be free Traffick between the *Electors*'s Subjects and the *Swedes* by Land and Water.

“ That at the End of three Months, each Party should be obliged to declare, Whether they would prolong the *Truce*, or break it off.

“ That the *Electors* should again enjoy his Revenues, except those which were drawn from *Leipsick*. That
“ he

- “ he should pay the *Swedes* eleven Thousand Rixdollars a
 “ Month, and a certain Quantity of Corn.
 “ That the *Electör* should do nothing which might
 “ hinder the Siege of *Magdeburgh*.

These *Articles*, at first Sight, appeared to be equally favourable to the *Saxons* as to the *Swedes*. But in Reality they served only as an Umbrage to deeper Designs, which the *Swedes* had in Agitation. For this was the first Step to draw the *Saxon* off from the *Emperor's* Party; and *Torsten*son was now secure, that whilst the *Swedes* rushed farther into *Germany*, the *Saxons* would not molest them behind.

For my Part, I neither understand the *Policy* nor the *Integrity* of the *Electör*, in signing these *Articles*; nor how he can reconcile the first of them with any of the rest: To give safe Conduct, and kind Entertainment to the Enemies of his *Sovereign*: To be obliged not to lend him any more Assistance than his Enemies shall allow, nor suffer him to raise Forces at his own Charges. To be cheated of his own Revenues, and tamely yield to pay a monthly Tribute besides: To be tied up from succouring one of the principal Towns in his *Principality*, at that Time besieged by the *Swedes*; this is a new Method of keeping due Faith to *Sovereigns*, or of observing common Prudence for one's self. But *Women and Wine cause a wise Man to stumble*, as the *Arabians* say. And this old Prince is blessed in a hopeful Son, who is not ashamed to turn *Pimp*, that so he may betray his Father to his mortal Enemies. But let the *Christians* proceed in their Falseness and Treachery one against another, whilst every good *Mussulman* prostrates himself five Times a Day, and prays in his Integrity for the Consummation of that Time, wherein *God* has determined to put a Period to the Monarchies of these *Infidels*, and to reduce them to the Faith and Obedience of his *holy Law*.

I wish some of my Friends would send me some Relation of what passes in the *East*: I have heard nothing of Moment out of *Asia* these many *Moons*. I could almost

most think my self banished from the *eternal Providence*, while I reside among these *Uncircumcised*.

Think sometimes on *Mahmut*; and if thou canst not relieve his Melancholy, at least pity him whom all the Honours and Pleasures of these *Western Parts*, would not be able to exhilarate, so long as he apprehends himself forgotten by his Friends at *Constantinople*.

Paris, 20th of the 11th Moon,
of the Year 1645.

LETTER XV.

To Mahummed Hogia, Dervise, Eremit,
*Inhabitant of the sacred Cave, at the
Foot of Mount Uriel in Arabia the
Happy.*

THY Remembrance is as the Dew of the Evening, or the Midnight Breezes in *Africk*, after the scorching Fervours of a Summer's Day, when neither Trees, nor Houses, nor highest Mountains afford any Shadow. Such are the Employments of State, keeping the Mind in as restless an Activity, as that which the *Philosophers* say is the Occasion of Heat. Such also is the Refreshment I find in thinking on thee, whose Soul is a Mansion of Tranquillity, an *Umbrella* of Temperance, and all Virtue. Thither I retreat for Respiration from the Fatigues of worldly Business. Pardon the bold Access of an humble Slave, who cannot be so happy as to visit thee any otherwise than by Letters, yet would be miserable in the want of this Privilege.

Ever since I had the Honour to kiss the Dust of thy Feet in that *sacred Retirement*, I was filled with Love and Admiration of thy Sanctity. Thrice happy are the neighbouring Shepherds, whose Flocks feed under thy auspicious Protection. No fierce Lions, no ravenous Tigers, dare violate that Sanctuary, or hunt for Prey within

within those Meadows, consecrated by thy Presence That rich and flow'ry Vale, was first secured with an eternal Immunity from Spoil and Rapine, by the Blessing of our *holy Prophet*. Now that Blessing seems to be redoubled by thy Prayers and Abstinencies, who inheritest his Spirit as well as his Abode. 'Twas in that *holy Cave*, the *Messenger of God* fasted for the Space of three *Moons*: Thy whole Life there is one continued Abstinence. When thou liftest up thy venerable Hands to Heaven in Prayer, the Enemies of our *holy Law* are seiz'd with Fear and Trembling: Thou art the *Guardian Angel* of the *Ottoman Empire*. Thy Body attenuated with twenty Years Fasting, is purified almost to *Immortality*: Thou art become a *Denixon* among the *Spirits*. Neither the Beasts of the Earth, nor the Fowls of the Air, nor the Fish of the Sea, will charge thee with their Blood. Thy Table never smoak'd with slaughtered Dainties. Every Tree affords thee a Feast, and the Meadows regale thee with a thousand harmless Delicacies. Thy Thirst is allay'd with the Chrystal Streams; and when thou art disposed to banquet, the *Arabian* Sheep supply thee with *Nectar*. Thus, like a prudent Traveller, thou accustomest thy self before-hand, to the Diet of the Country whither thou art going: Thou livest the Life of *Paradise* here on Earth.

Thou art not privy to the Wickedness of the Age: That Cell guards thee from other Men's Vices, while thy incomparable Humility defends thee from thy own Virtues. Thou art not puffed up with thy sublime Perfections. Pride is a Serpent which commonly poisons the Root of the fairest Endowments. But thou hast crush'd this Serpent in the Egg.

In that Solitude the *Angel* opened the Heart of the *Sent of God*, and took out from thence the *Devil's Seed Plot*. When *Mahomet* awaked (for this was done while he lay in a *Trance*) he said, *I am a Worm*. When *Gabriel* saw his Humility, he pronounced a Blessing on the Place, That whosoever should dwell in that Cave, *should be meek as Abraham, chaste as Joseph, and temperate as Ismael*. Thou hast experienced the Effect of his Benediction.

There

There is another Happiness also attends thy Retirement, thou livest free from Cares and Anxieties; thou committest the publick Good to the Conduct of thy Sovereign, and thy private Welfare, to the Protection of Providence; neither disquieted for the one, nor solicitous for the other. Who rises, and who falls, in the Favour of the *Sultan*; who purchases the Governments of the *Empire* by their Merits, or who by their Money; whether it be better to remain in the *Seraglio*, or to be made *Bassa* of *Egypt*, are Cares which never molest thee. Thou canst sit in that *Sanctuary* of *Peace*, and pity those whose Ambition, and the Love of Glory, has driven into the *Toils* of *War*. Thou canst behold with Compassion the burthensome Attendants of the Great; their Labours by Day, and their Watchings by Night; their restless Thoughts and busy Actions; macerated Bodies, and uneasy Souls; while with indefatigable Pains they pursue mere Shadows, and endeavour to grasp the Wind, or secure to themselves a Bubble, which is no sooner touched, than it vanishes. Thou in the mean Time art filling thy Mind with solid Knowledge, and laying up Possessions which shall never be taken from thee: For the Soul carries her Goods along with her to that other World.

I often wish my self with thee; and the Remembrance of what I once enjoyed in thy Conversation, cannot be effaced by Distance of Time and Place. The farther I am from thee, the more ardently do I long to see thee. But even in these innocent Desires, there is a necessary Mortification; since we are not born for our selves, but to comply with the *mysterious* Ends of *Fate*. I am appointed to serve the *Grand Signior* in this Place; where I endeavour to acquit my self a *faithful Slave*, and a *faithful Mussulman*. If I fail in the *first*, my *great Master* will punish me; if in the *last*, *God* and his *Prophet* will revenge it. Yet I hope every Frailty will not be esteemed a Transgression, since the Heart and the Hands go not always together. I often strive to imitate thy Abstinence, but my Appetites are too strong for me: I return to my old Course again like a Bow that is forcibly

bly bent. Yet I sin not in this, since it is not required at my Hands.

Pray for me, *holy Man of God*, that while I aim at the *best Things*, I may not fall into the *worst*; and by striving to arrive at *Perfection*, I may not crack those Powers which are requisite to keep me stedfast in the High-way of *moral Virtue*. I leave thee to thy Contemplations, and the Society of thy courteous *Angels*, who ever wait at the Door of thy Cell.

Paris, 20th of the 11th Moon,
of the Year 1645.

LETTER XVI.

To Useph Bassa.

I Formerly acquainted thee, That *Uladislaus*, King of Poland, sought *Christina*, Queen of Sweden, in Marriage; but that his Proposal was rejected. Now thou mayest know that this Monarch has made a more successful Amour, being married to *Louise Maria de Gonzague*, Princess of Mantua. The Nuptial Solemnities were perform'd in this City by the Ambassador of Poland, who was his Master's Proxy. The greatest part of the last Moon was spent in Masks, Banquets, and Court-Revels, to honour the *Espousals* of this new Queen, who is since gone towards Poland, being attended to the Frontiers by a numerous Train of the Nobility, with all the Ceremonies and Regard due to a Person of her Rank.

The French, who are never sparing in Words, are too liberal in the Praises they bestow on this Princess. For if all were true they say of her, she might be listed in the Number of *Angels*; whereas some more impartial Eyes have discovered such Imperfections, as speak her yet on this Side a Saint. But ordinary Virtues in Princesses dazzle the Multitude, borrowing a greater Lustre from the Nobility of their Blood, and the Eminence of their Quality; whilst their Vices are either shrouded from the
Vulgar,

Vulgar, or made to pass for Virtues, in the artificial Dress which Flatterers put on them. 'Tis under this Advantage the new Queen of Poland is cry'd up for a *Diana*; tho' a late *Satyrist* vindicates her from being half so cruel as that *Goddeſs*. It being no Secret that a young *Italian Marquis* had something kinder Usage than had *Aſæon*, when he accidentally encountered this Princess, as she was walking alone one Evening in a Grove belonging to her Palace.

I am no Patron of Libels; nor would I speak irreverently of those whose Royal Birth claims Respect from all Mortals. But the Stupidity of the *Nazarenes* provokes my Pen, who allow their Women all the uncontrollable Freedom and Opportunities, that commonly give Birth to the most irregular Amours, and yet believe 'em innocent. They are perfect Idolaters of that Sex, not having learned, with the illuminated *Mussulmans*, That Women are of a Creation inferior to that of Men, have Souls of a lower Stamp, and consequently more prone to Vice; and that they shall never have the Honour to be admitted into our *Paradise*.

But thou who believest the Doctrines clear and intelligible, and hast kiss'd the Garment of the *Sent of God*, wilt not suffer thy Reason to be blinded by the Enchantments of these deluding fair ones; but so love Women, as still to remember thou art a Man, which is something more sublime.

Paris, 1st of the 12th Moon,
of the Year 1645.

LETTER XVII.

To the Kaimacham.

IT is hard to guess where the *French Victories* will terminate. Either Fear, or the Desire of Novelties, opens the Gates of most Cities to them; and when that will

will not do, the Force of their Cannon makes a Passage into the strongest Holds of their Enemies, and puts whole *Provinces* under their Subjection.

Their Enemies say, that the *French* never besiege a Town, but their first Assaults are made with Bullets of Gold; and when that will neither prevail on the Governor, nor win a Party, then they only try the Force of the coarser Metal. Yet this will appear but a Slander, if thou considerest a late Action of the Duke of Orleans, when he lay down before *Bourbourg*.

He had scarce finished his Trenches, when the next Morning an Arrow was found with a Letter fastened to it, not far from his Tent. The Letter was directed to the Duke, and subscribed by the Governor of the Town. The Contents of it were, to signify to him, *That if he would give him fifty thousand Pieces of Gold, and continue him in his Office, he would the next Night open the Gates, and let in his Army; and that before Mid-day he would send a Messenger to know his Pleasure.* The Duke waited the Arrival of the Messenger, who seconded what his Master had said. But the magnanimous Prince, instead of accepting his Offer sent him back to his Master with this Message, *That he came not before the Town as a Merchant, to purchase it at the Price of a needless Treason; but as a Soldier, at the Head of an Army, flush'd with continual Victories; summoning him forthwith to surrender at Discretion, That being the only way to experience his Generosity.*

This Year has been signalized with much Action in *Flanders, Catalonia, and Italy.* The Field was shared among many brave Generals.

The Duke of Orleans had the Command of the Army in *Flanders*, where he took the Forts of *Vandrevael, Bourbourg, Dink, Dringhen, Bethune, S. Venant, Guisca, Lens, Mardyke, Lillers, Mening, and Armentiers.*

These Places were won by several Parties, under the Commands of the *Mareschals de Gastoin, de Rantzau, and the Duke of Guise*, who all acted in separate Bodies, under the Duke of Orleans.

Nor was the Count d'Harcourt idle in *Catalonia*, where he succeeded in the Charge of the *Mareschal de la Mothe.*

Morhe. The first Effort of his Arms was the retaking of *Agramont*, which the *Spaniards* had seized; a strong City, and which kept a large part of *Catalonia* in Subjection.

From hence he marched towards *Roses*, one of the most important Places for Strength under the *Spanish* King's Dominions, and governed by an experienced Soldier, who failed not to defend the Place to the last Extremes, but after a Siege of two *Moons*, was compelled to yield for want of Provisions.

After this, the *French* General cut off seven hundred *Spaniards*, who were posted to hinder his Passage over the River. The next Day the whole Armies meeting in the Plains of *Llorens*, there was a furious Encounter, in which the *Spaniards* lost ten Regiments of Horse on the Spot; the rest threw down their Arms and yielded. The *Marquis* of *Mortare*, one of the *Spanish* Generals, was taken Captive with other Persons of Note; among which was the *Standard Bearer* of *Spain*.

Yet this was but the Engagement of one *Wing*. For when the other entered the Combat, the Slaughter was dreadful. Of the *Spaniards* were slain six thousand Horse, and sixteen hundred Foot, and twenty three hundred of them were made Prisoners. The *French* lost not above three hundred in all, and had but a few wounded.

This Battel has brought infinite Glory to the *Count d'Harcourt*. After which, there happened nothing remarkable in *Catalonia*, save the taking of *Balaguier*, which is like to end this Year's Campaign on that Side.

Prince Thomas of *Savoy* commanded in *Italy*, but had no great Number of *French* in his Army, the main Body being drawn off to serve in *Catalonia*. Yet vexed to see the Success of the *Spaniards*, who had possessed themselves of a strong Castle, and kept the Field in a *Bravado*, as if he were not able to face them; he raised some Recruits, and entered the *Milaneze*, where he took the City and Castles of *Vigevano*. After this, designing to return into *Piedmont*, he found all the Passages

block'd up by the *Spaniards*, who had a far greater Army than his. Yet assuming Courage, he attempted to pass the River *Moura*; and the Enemy presenting themselves to oppose his Design, he gave them Battle, and killed five hundred and threescore of them, among which were nine Officers of principal Command and Quality: On his Side were lost two Hundred common Soldiers, and twelve Officers, among which was his Brother *Prince Maurice* of *Savoy*: These are the chief Actions on that Side. As for *Portugal*, there has happened nothing in that Kingdom worthy of Remark.

I have in this Letter, sage Governor of the *Imperial* City, observed the Method thou enjoyedst me. I have acquainted thee with whatsoever has occurred in the present Wars of *France* and *Spain* during this Year.

'Tis discourf'd here, that the *Venetians* will lay Siege to *Canéa* next *Spring*, in Hopes to recover that important Place from the Arms of the victorious *Ottomans*.

The *Duke of Orleans* will be on his March to *Flanders*, towards the latter end of the next *Moon*, resolving to make an early Campaign, being alarm'd with the late Loss of *Mardyke*, which the *Spaniards* took by Surprise, without much Bloodshed, having not the fourth part of a hundred Men killed on their Side. Whereas, when the *French* took it from them, it cost five thousand Lives of the best Soldiers the King of *France* had in his Army.

The Hour of the Post will not permit me to say more, than that I am the humblest of thy Slaves.

Paris, 14th of the 12th Moon,
of the Year 1645.

LETTER

LETTER XVIII.

To Dgnet Oglou.

I Will not make Tryal of the Virtue of Friendship at this Time, in the Way that *Philosophers* propose to be used between such as own that Title. I will not complain of the Dolors I undergo, that so by making thy Compassion share them with me, I may ease myself of a Part. It appears to me a pusillanimous, if not an unjust Action, for a Man to transfer his Sufferings by discovering them to his Friend, and designedly throw that upon another, which is scarce tolerable to himself.

I am sick, and Custom has rendered this almost as natural to me as Health. My Constitution is not Proof against the envenom'd Arrows that are shot from the *Stars*. Nor am I constellated, to resist the secret Contagions that lurk in the *Elements*. The Herbage of the Field languishes, when poison'd with invisible *Atoms* from above; and all the Leaves of the Forest wither, when touched with the baneful Emissions of certain *Meteors*, or scorched with the winged Exhalations of the Night. So our Bodies receive a thousand Impressions from Things without us, and not a few Maladies from our selves. The very Channel of Life proves many Times the Vehicle of Death, while our Lungs suck in unwholesome Airs, and our very Breath becomes our Bane. We have radical Poisons in our Complexions, which though they do us no Hurt while we let them lie dormant, yet once excited by our Passions and Vices, they become noxious and fatal, hurrying us into the Chambers of Death, by unaccountable Diseases and Pains which are under no *Predicament*.

This makes me bear my present Distemper with an equal Mind; because I know its Original, and 'tis not in the List of those Maladies which have no Name; whereby I can easily calculate its Duration,

and almost point to a Day when I shall be well again. For 'tis in the Number of those *Physicians* call *Acute*; and the Anguish it inflicts confirms that Title.

Take not this for a Complaint, nor what I am about to say for a *Paradox*, when I tell thee, That I know not which is greater, my Pleasure or Pain, during this excruciating *Fever*. These Afflictions border so near one upon another, that I find it difficult to distinguish them. They seem to be Inmates to each other, and blended together in their Roots. Sure I am, they are so twisted and interwoven in my Constitution, that I never felt one without the other. Every Man may experience, That his strongest Desires are compounded of these two Passions, and the very Moment of Fruition it self, cannot separate them. The Minute of Enjoyment is but consecrated to his Loss, while the Height of his Joy is the Rise of his Grief, since the smallest Particle of Time cannot distinguish the Life and Death of his Pleasure.

Do but reverse this Contemplation, and apply it to my Sickness, and thou wilt find no Riddle in my Words, when I assure thee, that as the Torment of my *Fever* advances, so does my Ease; Pleasure and Pain, sit and shake Hands in my Heart, embrace, and equally divide its *Systole* and *Diastole* between them.

Yet I must needs own, I am indebted for this Allay of my Dolours, to the Presence of my Mind, which I suffer not to be torn from it self, or carried away by the violent Motion of my agitated Spirits. Were it not for this, a *Fever* would prove a *Hell* upon *Earth*, and every *Pulse* a tormenting *Fury*. My very Drink (which is all my Subsistence now) would appear but the loathsome Distillation of that *Tree*, whose *unpalatable* and *scalding Gum*, is appointed for a *Beverage* to the *Damned*. The softest Entertainment of my Bed, while awake, would but be a Translation of the Tortures of *Ixion* and *Sisyphus*; and the flattering Intervals of Sleep, would but renew the Sufferings of *Tantalus*. Whereas now, whether asleep or awake, my Mind keeping aloft in her proper Sphere, busied

busied in the Contemplation and Enjoyment of her self and superior Objects, partakes not in the *Fever* of my Body, but as if on the cool Top of some high Mountain, surveys all the Valleys beneath, without being sensible of their raging Heats.

I owe this Tranquility, in the midst of bodily Perturbations, to the *Examples* of ancient *Philosophers*, which thou knowest have far more Influence than *Precepts*. Ever since I read that *Plotinus* could chase away the racking Tortures of the Gout and Stones by the sole Force of his Thought, I daily try'd the Experiment, spurr'd on by Emulation of his Virtue; as judging it ignoble in a *Musfulman* to give the Palm to a *Pagan* in any Point of masculine Bravery.

'Tis recorded of the same *Philosopher*, that by the mere Strength and Majesty of his Mind, he dissipated the *Enchantments* of *Appollonius Tyanaus*; and the *infernal Spirits*, confess'd they were baffled by that *thinking Man*: As if his Soul were of the Nature of *Medusa's* Head, which turn'd all into unactive *Statues*, who did but look on it.

Surely great is the Efficacy of Contemplation, hinted at in the *Arabian Proverb*, which says, *He that can see his own Eyes without a Glass, shall be able to move the Bull's Horns*. Which mysterious Expression is thus interpreted by the learned *Avicen*: A *Prophet* or *Spiritual Man*, who always converses within, shall have Power to shake the *Foundations* of the *Earth*; which, thou knowest, rests on the *Horns* of a *Bull*, according to the *Doctrine* of our *Holy Law-giver*.

I need say no more to convince thee, that I am in a *Fever*. My thus expatiating and running from one thing to another (when I thought to have said all in a few Words) will satisfy thee what Temper I am in. Yet recollecting my self with Comfort that I know my Distemper, I will crave Leave to tell thee a short Story of a Man who was sick for many Years, and yet the ablest *Physicians* in *Paris*, could not discern his *Malady*.

This Person was an *Officer* of the City, whose Business 'twas to arrest Men that were in Debt. He was observed to be the subtlest of all his Brethren, and the most dex-

trous at plotting another Man's Ruin. This augmented his Estate, and he grew extremely rich. But in the one and fortieth Year of his Age, he was seized with an unknown Malady, a Distemper to which the most skilful were Strangers. He languished five Years in a Condition which moved all Men to *Pity*. It will be tedious to recount the Symptoms of his Illness. At length he died; and according to his own will was dissected. The *Physicians* found all Parts of his Body decayed and wasted; but when they came to his Head, they were above measure astonished to see a Nest of *Serpents* instead of Brains. This was concluded by all to be the Source of his Distemper: and People descant variously on it. Some say, 'twas a *Judgment* of God inflicted on him for his cruel Subtilty, in trappanning Men out of their Liberties by a thousand Wiles. Others are of Opinion, that it is a *natural* Product, it being usual in some Constitutions, for this sort of Creature to be bred out of their Vitals. A *Merchant* that had been in *Peru* told me, That in a *Province* of that *Empire*, there were People, who by drinking the Water of a certain River, had *Serpents* often engendred in their Bowels; that he had seen one presented to the *King* of *Spain* which was taken out of a dead Man's Heart, a Cubit in length. He said 'twas of a crimson Colour, without Scales or Eyes; neither was it venomous. This he asserted very solemnly, and with *Imprecations*.

I tell thee, dear Friend, if these Things be true, who can be sure he harbours not some such loathsome Inmate in his Body? Yet I would not have thee grow melancholy upon it, and disturb thy Repose. The Day will come, when we shall all be metamorphosed into *Worms* and *Serpents* in the Grave.

In the mean while, live thou happily in the Favour of thy Sovereign, in the Enjoyment of thy Health, the Vigour of thy Senses, and have sometimes in thy Thoughts a Man full of Infirmities, without murmuring, *Mahmut*, that loves his Friend in all Conditions.

Paris, 26th of the 12th Moon,
of the Year 1645.

LETTER

LETTER XIX.

To the Selictar Aga, or Sword-Bearer to
his Highness.

I Wish I could time my Letters so, as to gratify all the Ministers of the blessed Port, by making each alternately, the first Relator of some acceptable News in the mysterious Divan, where all Human Events are scanned with impartial Judgment. But every Moon does not present us with Sieges or Battles; neither can I receive Intelligence of all remarkable Events, so soon as they come to pass. What I shall now transmit to thee, is an Account of what has been omitted in my Dispatches to the other Ministers.

Europe is a Field, fertile in *Rebellions, Tumults, Disorders, and unnatural Wars*. No Part of *Christendom*; which is not polluted with Treasons, Perfidies, and Massacres; no Corner undefiled with human Blood. The Son conspires the Death of him who first gave him his Life. The Brother lays Trains to ensnare the Partner of his Blood, the Off-spring of her that bare himself. No Bond of Affection, or Tye of Consanguinity, is of Force to restrain these *Infidels* from pursuing each other with Malice. Neither has their Religion any more Influence on their Passions, than the *Fables* of the ancient Poets. In publick and private, all Things are governed by Interest, Thus, while every Man and every State, are only byass'd by the narrow Principles of Self Preservation; they abandon the general Good of *Christendom*, and expose it as a Prey to the next daring Invader.

There is no Reason that we should grieve at this Folly of the *Nazarenes*. 'Tis from their Impiety and Vices, the Virtue and Wisdom of the victorious *Mus-sulmans* receives the greater Lustre, who are created to displant these *uncircumcised*, and instruct the Na-

tions which they possess'd, in the *Faith free from Blemish*.

Yet since the Depredations which the *Swedes* have made in *Germany* and *Denmark*, the neighbouring *Crowns* and *States*, notwithstanding their Insincerity, have seemingly interposed their Endeavours, to prevent the worst Effects of a War, so destructive to the common Interest of *Christendom*. *Deputies* were sent from all Parts, to *Munster* and *Osnaburgh*, with Instructions from their respective *Sovereigns*. They have squandered away much Time in vain Overtures of *Peace*; whilst the *Swedes* daily get Ground on one side of the *Empire*, and the *French* are not unsuccessful on the other.

The Enemies of *France*, sensible that they cannot reduce this *Crown* by open Force, have Recourse to Artifice. They endeavour to corrupt her Allies, and insinuate into the Minds of the *United States* of the *Low Countries*, all those Apprehensions which may serve to improve the Jealousy they had already conceived of the *French* Neighbourhood. Suggesting that the *Spanish Netherlands* are the only Bar which stops the Armies of *France* from over-running *Holland*, and the rest of the *United Provinces*. In fine, they have prevailed on them to enter into a separate *Alliance*, and not to treat in Conjunction with the other *Ministers* at *Munster*.

On the other Side, the *French*, by their *Agents* in *Holland*, endeavour to unmask the Artifice of the *Spaniards*; representing, that they have no other Design in these Insinuations but to breed an ill Understanding between this *Crown* and the *United Provinces*; that so, by their ill Offices, in time Things may come to a Rupture, and the *States* be deprived of the Friendship and Protection of *France*, which alone is able to support that *Commonwealth*, against the Pretensions of their old Enemies, the *Spaniards*. All *Europe* is astonished to see, that notwithstanding the utmost Condescensions of the *French* Court to conserve Peace, yet the *States*, led by their ill *Destiny*, should embrace the Proposals of *Spain*. This makes a great Impression on all the *Ministers* assembled at *Munster* and *Osnaburgh*, who now conclude, that the

the *Spaniards* only seek Occasions to perpetuate the War in *Europe*; that whilst the *Princes* of the *Empire* are engaged in a Defence of their Territories, and the *Swedes* and *French* are busied in pursuing their Conquests, they may pick a Quarrel with their new Friends, whom they have deprived of a more powerful Protection, and re-establish themselves in the revolted *Provinces*.

The *Deputies* have had several Conferences about this important Affair; and the Result of their Counsels, is to sollicit the *French Court*, to use its utmost Power to prevent the ill Consequences which this *separate Treaty* will bring along with it.

'Tis discours'd here, that *Monsieur de la Tuillerie* will be recalled from the *Court* of *Swedeland*, being esteem'd the fittest Man to dissuade the *Hollanders* from this new *Alliance*; he having been already employed in several Negotiations with the *States*, and is well vers'd in the Methods of treating with that Nation.

This some judge to be the Reason of the *Sieur Chanut's* being sent to *Swedeland*, that he may reside at *Stokholm*, and continue to act there in the Absence of *la Tuillerie*.

So nice and delicate is this Affair, that all *France* cannot afford another Man duly qualified, to manage it with any Probability of Success. If he shew not more Candour in this Negotiation, than he did when he was sent to mediate a Peace between *Swedeland* and *Denmark*, he will receive but slender Thanks at his Return. But if he succeeds, 'tis said, That *Cardinal Mazarini* has declared, he will merit to be install'd in the Order of the *Holy Spirit*. I have formerly spoken of this in one of my Letters, as the most eminent Order of *Knighthood* in *France*.

I wish the *Christians* may ever find Difficulties to obstruct the Measures they take to establish an *universal Peace*, and may continue to amuse and vex one another, till the Day of the Scourge.

Paris, 20th of the 1st Moon,
of the Year 1646.

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LETTERS

LETTER XX.

To the Reis Effendi, Principal Secretary of
the Ottoman Empire.

IT is not yet publickly known what Designs have moved this Court to order a mighty Fleet to be fitted out to Sea: But it is privately whisper'd, That they will sail to the *Levant*, to assist the *Venetians* against the *Turks*.

People discourse variously, according to the Strength or Weakness of their Reason; and five Days ago an old Man went to *Cardinal Mazarini*, pretending to speak by *Inspiration*: He told him, That 'twas in vain to trust to their winged Castles, (so he called the Ships) the Multitude of their Armies, or in the Treasures of their Money; for a Decree was signed in *Heaven* against all the Nations in *Europe*; that the War was begun above, between the *Potentates* who have the *Custody* of Kingdoms and Empires; that they should soon see the Banner of the *Eternal* display'd in the *Firmament*; that the Stars should fight in their Courses, against the wicked Professors of *Christianity*, that the *Ishmaelites* should come out of their Holes, and should flow down like a Torrent from the Mountains of the *East*, over-running all *Christendom*. In fine, that *Germany*, *France*, *Italy*, and *Spain*, should be laid desolate, their beautiful Cities sack'd, and the Inhabitants led into Captivity, that the *Pope*, with all his Priests, should be exterminated; and, that all Nations should embrace one Law.

They put him in Prison, but he was found walking next Day in the Streets. The Keeper chain'd him in Irons, but in the Morning he was standing at the Gate of the Prison, preaching to the People. Some say he is a *Chymist*, and has found out the *Master-Secret*; others say, He is a *Prophet*; but most judge him to be a *Magician*. He seems now to have lost his Vigour, not being able to release himself from the Chains, which fasten him to the
Ground

Ground where he lies, yet he continues to foretel the Ruin of *Christendom*. 'Tis said he will be sent to *Rome*, there to receive Sentence of the *Holy Father*, according to his Demerits. I am no Admirer of *Visionaries*; yet there appears something extraordinary in the Constancy of this Man. Time will demonstrate, whether he be a true or a false Prophet.

A *Courier* came to this City last Night from *Swedeland*, who brings Letters from *Monsieur Chanut*, which say, That he has received great Encouragement to hope for the Ships which he was to buy in *Swedeland*. Thou hast already heard, that *Monsieur la Tuillerie*, *Ambassador* from this *Crown* to *Queen Christina*, was thought the only proper Instrument to dissuade the *United States* of the *Low Countries* from entering into a separate Treaty with *Spain*; and that therefore *Monsieur Chanut* was sent to reside in his Absence at *Stockholm*, to observe what passes, and to continue the Alliance between the two *Crowns*.

This Minister arrived in *Swedeland*, the 15th Day of the Moon of *December*, in the last Year; where *Monsieur la Tuillerie*, had prepared all Things ready for a speedy Dispatch of his Negotiation: having the Day before his Arrival made known to that Court the Pleasure of the King of *France*, and the *Queen Regent*, whose Letters were receiv'd by *Queen Christina*, with all the Marks of Royal Affection; she telling the *Ambassador*, that she infinitely honoured the Persons of the King and the *Queen Regent*; and that she would give them such Proofs of the Integrity of her Friendship, as would demonstrate, That she was sensible of her Obligations to them, for what they had contributed to the good Success of her Affairs: And that there was nothing more dear to her, nor more fixed in her Resolution, than to conserve inviolably the League that was between them. She farther told the *Ambassadors*, that it was with no ordinary Complacency, she now beheld two Ministers of *France* in her Court, after she had been without any for a long Time. In fine, she assured them, That whatsoever could be spared from the necessary Defence and Service of the Kingdom

Kingdom, whether Ships, Arms or Men, should not be wanting to the Aid of the King of *France*.

By this thou mayest perceive, That though the King of *France* has powerful Armies by *Land*, yet he is defective in *Naval Forces*: Or, if he has Ships enough to defend his own Realms by Sea, and to serve as Convoys to his Merchants, it must be concluded, that some foreign Expedition is designed, which has put him upon this extraordinary Method to encrease his Fleet.

I thought it highly necessary to acquaint thee with this Passage, that the *Ministers* of the *Port*, august and ever happy, may consult what Measures to take with this *Prince*, if it be true, That he designs to break the *League* which he made with *Sultan Ibrahim* four Years ago. There is but little Confidence to be reposed in the most solemn Oaths of *Christian Monarchs*, who hold not themselves obliged to keep *Faith* with those whom they esteem *Infidels*; and, thou knowest, that is the best *Title* they can afford the *Observers* of the *most perfect Law* in the *World*. Yet the *French*, among all the Nations of the *Messias*, seem to bear the greatest Respect to the *Ottoman Empire*. But they are inconstant and changeable, which is an Argument of Insincerity. They are very prompt and warm in contracting Friendships, and as ready to infringe those sacred Bonds, on the least Occasion, especially where Interest and Ambition have the Ascendant.

The *Venetian Resident* at this *Court* makes daily Visits to the *Queen Regent*, and has frequent Conferences with *Cardinal Mazarini*. Many *Couriers* pass between *Munster*, *Stockholm*, and this City. Yesterday one arrived from the *Venetian Ambassador* at *Munster*, giving an Account that the *Secretary* of that *Embassy*, whom he had sent to *Queen Christina*, was returned with the Promise of eight Ships of War, lent by that Queen to the *Republick*, to assist them against the all-conquering *Mussulmans*.

It seems as if *Sweden* were become the common *Arsenal* of *Europe*, from which the other Kingdoms are supplied with all the Instruments of War. But what is most observable,

observable, is that the *Venetians* obtained not this Favour, without the Mediation of the *French Minister* at *Stockholm*. By which it seems evident, that this *Court* has newly entered into a private *League* with the *Republick*; and that they design to surprize the *Ottomans* with some sudden Enterprize by Sea.

I shall not let a Moment escape, which may present me with the least Opportunity, to discover what is in the Hearts of these *Infidels*.

If thou wilt favour me with thy Instructions, I shall make the safer Steps. *God*, whose Eye penetrates into all Obscurities, enlighten us with a Ray of that Wisdom, which once revealed to his *Messenger* the secret Conspiracy of the *Corei's* when they plotted to destroy the *Temple* built without Hands.

Paris, 17th of the 2d Moon,
of the Year 1646.

L E T T E R X X I.

To William Vospel, a Recluse at Halmerstadt in Austria.

I Received thy Letter with abundance of Complacency, in that it argues the Continuance of thy Friendship; and that I trace therein no Footsteps of an angry Pen, notwithstanding the Liberty I took to descant on thy manner of Life. On the contrary, thou sendest me an Apology full of Meekness. Thy Reasons have a marvellous Force in them; they seem to spring from a Soul vegeate and living, yet dead to Passion. Thou almost persuadest me to affect a *monastick* Life, which may not unfitly be termed a *sociable Solitude*.

I much admire what thou sayest concerning *Silence*, and wish I could practise that *passive Virtue*. It is the first Step to Wisdom, the Nurse of Peace, and the Guardian of Virtue. Words do but ruffle and discompose the Mind, betraying the Soul to a thousand Vanities. Therefore

fore *Pythagoras* enjoyned his Disciples five Years Silence, before he admitted them to his *mysterious Philosophy*.

But tell me why thou didst not rather chuse to live in a *Desert* remote from Men, where thou would'st have no Temptation to speak, unless thou wert disposed to hold a Conference with the Trees or Beasts, or hadst a mind to sport thy self, and have thy Words retorted by mocking *Echo's*? If a *Recluse* Life be thy Choice, for the sake of Contemplation, I would advise thee to turn *Hermit*. But perhaps thou darest not venture thy self among the *Satyrs* of the *Wilderness*, or thou art afraid of the Wild Beasts. As for the first, they are either the Dreams of *Poets*; or if there be any such Beings in reality, they will not hurt thee, since thou voluntarily forsakest the Company of Men, to become a *Sylvan*, as they are. As for the latter, I must confess, I cannot discommend thy Fear, there being no Friendship or Intelligence common between us and the Lions, Tygers, Bears, &c. of the Forest. Yet, I can tell thee for thy Comfort, that by long and assiduous Practice, the fiercest of these Creatures, have been taught to converse with Men, to obey their Commands, and to perform the Parts of diligent Servants; and faithful Friends.

The *Wilderness* will afford thee a fair Opportunity of studying the Natures of Plants and Animals, the various Alterations in the Elements, the Influence of the Winds and Rains, Meteors and Exhalations, with many other Secrets which are hid from the greatest part of Men, who are buried alive in populous Towns and Cities, banished from the Familiarity of their Mother Earth, and most of her genuine Products.

In the *Desert*, the unforced Harmony of Birds shall lull thy Soul in innocent and grateful Slumbers; the gentle Winds shall waft immortal Whispers to thy ravish'd Ears, breathing unutterable Sounds from *Paradise*, The murmuring Streams shall warble forth their soft and sweet eternal Stories. All shall conspire to serve thy Contemplation, and to transport thy Mind with sacred *Ecstasies*.

If after all this thou shalt prefer the *monastick* Enclosure, follow thy Resolution, and be happy. Only remember, That though thy Body be shut up within those Walls, yet if thy Mind straggle in vain and worldly Thoughts, thou art no longer a *Recluse*. Adieu.

Paris, 25th of the 2d Moon,
of the Year 1646.

LETTER XXII.

To the Captain Bassa.

IF all be true that I have Reason to suspect, thou wilt find a warm Divertisement at Sea this *Spring*. Though the *Europeans* have seem'd slow in their Preparations to assist the *State of Venice*, suffering their separate Interests to supersede the Care of that *Republick*, yet now they turn their Eyes thither. Their Backwardness hitherto is owing to the Secrecy with which our sage *Emperor* meditated the present War. His Counsels were never whisper'd out of the *Seraglio*, till the same Winds transported the News, which wafted our *invincible Fleet* to the Shore of *Candy*. Now they behold the Ocean covered with the Ships of the *Eastern Empire*, Fear surprizes them; the *Princes* of the *Nazarenes* tremble. They look no longer on the *Republick of Venice* with the Eyes of Envy, because of her Preheminence in Traffick, but with another Regard: They consider her as the *Bulwark* of *Christendom*, the only Bank which has hitherto stemm'd the Tide of the *Ottoman* Puissance, and stopp'd our victorious Armies from overflowing all *Europe*.

I have informed the *Reis Effendi*, of what I knew concerning the *Naval Forces* which are fitting out in several Part of the *North* and *West*, to aid the *Venetians*; but I have not told him what the *Christians* say of thee, neither am I willing to believe it. They speak of thee, as of a Man not more difficult to be corrupted, than was thy

thy Predecessor, who was strangled by the Order of the *Sultanes's Mother*. This Censure, I hope, is an Effect of their Impotence; while they flatter themselves with the Imagination of bribing him from whose Courage and Fortune they can expect nothing but Defeats.

They trust much in the Force of thy Birth and Education, and discourse of a certain *magical* Character, imprinted on thy Soul, when thou wast baptized, which, they say, is indelible; and they promise themselves, that thy native *Christianity* has more Influence on thy Heart, than forced *Circumcision*; and that thou wilt not fight with any Zeal, against Men of the same Principles, as those who gave thee thy Breath. But they confide more in the Charms of their Gold, with which they design to bribe thee. In fine, they drink Healths to the *honest Renegado*. So they term him, who commands the whole Fleet of the *Ottoman Empire*.

I do not give Credit to these Calumnies, having good Grounds to boast of thy Integrity. However, I counsel thee, by some extraordinary Service to thy *Master*, to give the Lye to these *Infidels*: And suffer not that, which at present may be but a bare Suspicion, to be improved by thy Neglect or Cowardice, into a palpable Evidence, that thou art false and perfidious to the *Supreme Lord* of the *Globe*.

Paris, 6th of the 3d Moon,
of the Year 1646.

LETTER XXIII.

To Adonia, a Jew at Venice.

NOW thou art fixed, 'tis Time to write to thee. Thou hast been a Rambler these three or four Years, and no Body knew where to find thee. I have received eleven *Dispatches* from thee, since thy first Departure from *Genoa*; wherein thou hast informed me of many Passages of *State*. Now I desire thee to send me some

some Remarks, of the different Nature of the People thou hast seen, their various Customs and Laws, with whatsoever was worthy Observation in thy *Travels*.

Italy is a fair Field, yet produces *Darnel* as well as *wholsome Corn*. It is a beautiful Garden, yet bears *Aconites* intermixed with her *Roses*: Great Virtues, and no less Vices. This Region is famous for the Wisdom of its Inhabitants, and for their *Proverbs*: It is the *Arabia* of *Europe*, in many Senses; yet much lessened in its Renown, since the Decline of the *Roman Empire*. The *Goths* and *Vandals* turned all into *Desarts* where they came, and have left such Impressions of their *Northern Barbarism* behind them, as made the People they conquer'd half Savages. Hence came the general Decay of Learning and Knowledge in these *Western Parts*: Hence the Corruption of ancient Manners. The Great, the Noble, and the Wise, bowed under the Yoke of their *new Masters*, learn'd their Fashions, and gloried in their Shame. Their Examples influenced the Vulgar; Debauchery became modish and authentick. Thus a general Depravation of pristine Integrity took place, and Men became vicious by a Law.

Neither has Wickedness planted it self only in *Europe*: The Sea could not stop this boundless Evil. *Asia* is infected also, and the Vice of *Italy* is transported to the *Empire* of the true Believers. Thou hast seen all the chief Cities between the *Alps* and *Rhegium*, which is the utmost Angle of *Italy*, to the South: Tell me, whether *Sodom* could exceed any of them in Licentiousness: We will not except even *Rome*, the Seat of the *Christians* *Mus-ti*. These *Uncircumcised* have learned of thy Nation, to call the ancient *Philosophers*, *Infidels*. But had any of those *Sages* lived to see the Abominations of the *modern Nazarenes*, they would have despised the *Faith* which produced no better Works.

Adonai put in Practice the Import of thy Name, be Lord of thy self; and if thou stumblest at the *Light* of the *Mussulmans*, walk in that of *Moses*, but shun the *Paths* of the *Christians*; for they are enveloped in Dark-
ness,

ness, and grope at Mid-day. Live according to Reason, and thou shalt be happy. Adieu.

Paris, 18th of the 3d Moon,
of the Year, 1646.

LETTER XXIV.

To Mustapha, Berber Aga.

THE present War of *Candy* is like to render that *Island* as much the Subject of the World's Discourse, as it was formerly famous, for being the *Cradle* of *Jupiter*. In those Days it was called *Crete*, much celebrated in the Writings of the *Greek Poets*. Afterwards it became a *Province* of the *Roman Empire*; then of the *Grecians*; next it submitted to the *Saracens*. But in the Time of the *Christian Expeditions* in *Palestine*, when *Baldwin* Earl of *Flanders* was crowned *Emperor* of *Constantinople*, this *Island* came into his Possession; which he gave to a certain valiant Commander in his Army, a Man of a noble Descent, of whom the *Venetians* purchased it; and in their Hands it has continued ever since. But now, in all Probability, it will be the Prize of those Arms which nothing sublunary can resist.

The Posts from *Italy* and the Sea Coasts of this Kingdom confirm each other's News; all agreeing, That notwithstanding the utmost Efforts of the *Venetians* and *Candians*, to hinder the Relief of *Canea*, yet our General is got into that Haven with vast Quantities of Provisions, and a sufficient Reinforcement of Men. They add, that forty Thousand of our Soldiers have made a Descent in another Part of the *Island*, have gain'd the Forts of *Cisternes Colmi*, and *Bicorno*, and were on their March towards *Suda*, with a Design to besiege that Place. They accuse our General of barbarous Cruelty, in that he caused five of the principal Noblemen of that Kingdom to be put to Death, because they refused to betray their Country, or enter into the Interests of the *Grand Signior*.

I must confess, magnificent *Aga*, that whatever may be said in Commendation of this *General's* Policy, and Fidelity to his *Master*; it is no Argument of the Goodness of his Disposition. I rather admire the Temper of the Duke of Orleans, who, when *Graveling* was surrendered to him, just as he entered the Town, was heard to say these Words; *Let us endeavour by generous Actions, to win the Hearts of all Men; so may we hope for a daily Victory. Let the French learn from me, this new Way of Conquest, to subdue Men by Mercy and Clemency.*

These are heroick Sentiments, and agree well with the Character of this Prince, who is said never to have been the Author of any Man's Death, nor to have revenged himself of any Injury; yet a valiant Soldier, an expert Commander, and no bad Politician.

It is not hid from the Court, with what a matchless Virtue, he dismiss'd a Gentleman that was hired to murder him. This *Assassin* was suffered to pass into the Duke's Bed-Chamber one Morning early, pretending Business of great Moment from the Queen. As soon as the Duke cast his Eyes on him, he spoke thus; *I know thy Business, Friend; thou art sent to take away my Life: What hurt have I done thee? It is now in my Power, with a Word, to have thee cut in Pieces before my Face. But I pardon thee; go thy Way, and see my Face no more.*

The Gentleman stung with his own Guilt, and astonished at the excellent Nature of this Prince, fell on his Knees, confessed his Design, and who employed him: And having promised eternal Gratitude for this Royal Favour, departed without any other Notice taken of him; and fearing to tarry in France, entered himself into the Service of the Spanish King. It was his Fortune afterwards to encounter the Duke of Orleans, in a Battle in Flanders. The Duke, at that Instant, was oppressed with a Croud of Germans who surrounded him, and, in the Conflict, he lost his Sword. Which this Gentleman perceiving, nimbly stepp'd to him, and delivered one into the Duke's Hands, saying withal, *Now reap the Fruit of thy former Clemency. Thou gavest me my Life, now I put thee into a Capacity to defend thy own.* The Prince, by this means at length escaped the Danger he was in; and that Day.

Day the Fortune of War was on his Side. The French had a considerable Victory.

Thou seest by this, that heroick Actions have something *divine* in them, and attract the Favours of *Heaven*. No Man ever was a Loser by good Works; for tho' he be not presently rewarded, yet in Tract of Time some happy Emergency or other arises to convince him, That *virtuous Men are the Darlings of Providence*.

Thou that art near the Person of the *Grand Signior*, mayest find an Opportunity to relate this Story to him, which may make no unprofitable Impression on his Mind. *Princes* ever stand in need of faithful Monitors.

Adieu, great Minister, and favour *Mahmut* with the Continuance of thy Protection and Friendship.

Paris, 25th of the 3d Moon,
of the Year 1646.

LETTER XXV.

To Nassuf, Bassa of Natolia.

I Received thy Letter as an Argument of the Continuance of that Friendship which was between us, when we lived together in the *Seraglio*. Since that Time thou and I have been employed abroad, in different Services of our *August Emperor*, who has now rewarded thy Fidelity with a Command; which if it be not adequate to thy Merit, is nevertheless agreeable to thy Wishes.

I congratulate thy Honour, and wish thee a gradual Increase of it; for sudden and violent Leaps are dangerous. But our glorious *Sultan* discovers his Abilities in nothing more eminently, than in adapting Places of Trust to the Deserts and Capacities of his faithful *Slaves*. So that if he should in Time think fit to exalt thee to the highest Dignity in the *State*, we might from the Choice of so wise a Prince presage thee a better Fortune than be-fel one of thy Name, in the Reign of *Sultan Achmut III*, who from a *Slave* sold in the Market for three Sequins,

was

was advanced to an Honour too weighty for his Virtue; being made *Vizir Azem*, and Lord of the most delicious Provinces in *Asia*. But being ambitious of absolute Sovereignty, he plotted Treason against his Master, which being discovered, the fatal Firm was signed, and all his Designs were stifled with a Bow-string.

By this thou mayest comprehend, how necessary it is for Princes not to over-load any Man with Dignities, beyond the Proportion of his Humility and Faithfulness. Yet Rewards well placed, give new Vigour to the Endeavours of a Slave, whereas when good Services are slighted, it does but quench the Ardour with which they were performed. Few Men are so spiritual, as to do great and heroick Things, purely for the Sake of internal Complacency. And I doubt not but the *Decii* themselves, in so freely sacrificing their Lives for their Country, had regard to human Glory. Even *Seneca*, whom one would take for the most mortified *Stoick* of that Age by his Writings, yet is conceived to have found more Encouragement in the Treasures of Gold, with which *Nero's* Bounty had filled his Coffers, than in all his *Morals*, of which he had such refined Sentiments, and elegant Expressions.

What I have said, thou hast Wisdom enough to apply to thy self, without being vain-glorious: Let those whom thou employest in any meritorious Services, and who discharge their Trust well, be encouraged with the same Proportions of Bounty. Munificence will not only add to thy Glory, but also advance thy Interest, since thou wilt ever have Occasion for thy Slaves: And he who has once tasted thy Liberality as a Reward for any eminent Performance, had he no other Motive than the Pleasure of renewing so profitable an Experiment, will freely hazard his Life to serve thee in an Extremity.

This Method thou wilt find of no small Use to thee, in the Wars to which thou art going, where it will be necessary for thee to recompense the least singular Bravery of the meanest Soldier, not only with Applause, but with some Preferment in the Army. This will not only prove a Spur to others, but even to the Person

so

so rewarded, and put him upon new Efforts of Courage, to attract the Eyes of his munificent General. This will be the Way for thee, in Time, to have an Army composed all of Captains, or Men qualified for such.

Yet let not this diminish the Severity of that Discipline, which is requisite to retain a prosperous Army in their Obedience. I counsel thee to be strict in requiring the least military Duty, and industrious in performing thy own Part, which will be an Example to the rest; yet rather be forward to lead in Labours than in Dangers: In regard thou wilt be more serviceable in a Battle, by thy Counsels and Orders, than by personally entering the Combat. In all Things prefer the Welfare of the *Ottoman Empire*, to whatsoever else is most dear to thee, even to thy own Honour, which yet ought to be dearer to thee than thy Life.

If thou thinkest I have taken too much Liberty to advise thee, accuse thy self for having honour'd me with thy Friendship, which admits of no *Reserves in Conversation*.

Paris, 7th of the 4th Moon,
of the Year 1646.

LETTER XXVI.

To the Kaimacham.

IT is a vast Disappointment to the *Venetians*, that our General in *Candy* has so opportunely revictuall'd *Canea*, and increas'd the Garrison there. *Morisini* is blam'd for this, by those that wish him no Good. What will not Envy suggest, when it beholds a Man on the Top of Honour. This General, to give an Enemy his Due, is a Man of Spirit and true Fortitude; neither courting, nor shunning Dangers in the Service of his Country; but when once engaged in Perils for that Cause,

Cause, he is fearless as a Lion. It he has not hitherto had Occasion to give the State so desperate a Proof of his Loyalty, as once did the *Roman Curtius* (who bravely gallop'd into the bottomless *Chasm* to pacify their angry Gods;) yet he has often demonstrated, that his Courage and Fidelity come not short of the ancient *Heroes*. In a Word, he has done too much for the *Republick* of *Venice*, to escape the Spleen of other *Grandeess*. All must be *Generals*, or the War will not prosper. Each Man's Ambition dictates this to the *State*, that a Man of Conduct would soon expel the *Turks* out of that *Island*: Thus in his Conceit, laying a Train for his own Promotion.

Would'st thou know *Morisini's* Crime, that excites all this Passion? To speak the Truth, it was an Over-sight advantageous to the *Ottomans*. He put out with his whole Fleet to Sea, and left the Port of *Canea* open. By which Means, three of our Ships got in with Plenty of Provisions. So that the Town is now in a Condition to sustain a long Siege, and the *Venetians* despair of ever recovering it. Yet *Morisini* has made so plausible an Apology, that the *Senate* have acquitted him, not judging it consistent either with Justice or their Interest, to suffer one Miscarriage, the Effect of a fair Intention, to out-weigh his numerous Merits and Services. For the Occasion of his thus suddenly abandoning the Avenue of that Haven was, to chase some of our Vessels, then under Sail, not many Leagues off; and the taking of those Vessels, on Board of which were Abundance of *Slaves*, justified to the *Senate*, the Truth of his Pretensions. However, there are not wanting such as say, he held a private Correspondence with our *General*: Others, that the present Governor of *Canea* had formerly taken Captive at Sea a Son of *Morisini's*, whom he now offer'd to restore, in case he would withdraw his Ships from before the Haven for a few Days. I know not how far this may be credited. But 'tis a certain Truth that *Morisini* has his Son again, and he defended himself by pleading, that he redeem'd him

him by exchanging a *Mahometan* Captive of equal *Quality*, whom he had aboard his Ship.

And, thou knowest, that this manner of Barter is lawful in War. *Adonai* the *Jew* sends me this Intelligence, and I dare believe him. For since the Instructions I sent him to *Genoa*, he has taken care to ascertain his Reports. I wish it were as true, that *Morisini* could be prevailed on to accept the Friendships of the *sublime Port*. But the Character of that *General* gives me no Encouragement to hope for so fortunate a Treachery, from his severe Virtue.

However, I will hope and believe, that the *eternal Patron of true Believers*, will give such a happy Issue to the *Ottoman Arms* in *Candy*, and all other Parts, as shall dispose the *Nazarenes* that remain unconquer'd, to honour *HIM* whom they have hitherto despised and blasphemed; even the *Prophet*, who could neither write nor read.

Paris, 7th of the 4th Moon,
of the Year 1646.

LETTER XXVII.

To Cara Haly a Physician, at Constanti-
nople.

THE Time of the Year is now come, wherein the Earth turns her inside out, and Nature calls forth the hidden Virtues of that Element, to grace the World with an infinite Variety of pleasant Forms and Colours. The Eye is lost in such a Croud of different Beauties, and every Sense is ravish'd with delightful Objects. The young Men and Virgins throng the Fields, to behold the Resurrection of Flowers and Herbs; and the Old feel new Vigours springing in their Bodies, as though they had been in *Medea's* Cauldron. Even *Mahmut* himself, who has droop'd all the Winter, now begins to lift up his Head, and partake in the common Restauration of all Things.

If

If I am capable of guessing at the Occasion of my frequent Sickness, I believe it may in part be attributed to the want of fresh Air, in the Place where I lodge. There is a vast Difference between the Streets of *Paris*, and those of *Constantinople*. I seem to my self to be buried alive in this close City, where my Chamber-Window affords me no farther Prospect than I can spit; whereas in *Constantinople* the Gardens are so intermix'd with Houses, that it looks like a City in the midst of a Forest; and by the Advantage of its Situation, is always refreshed with Breezes from the Sea.

Besides the Impurity of these *Infidels*, who empty all their Filth in the Streets, so that the Dirt of *Paris* may be smelt some Miles off; the Uncleaness of their Diet, contributes in no small Measure to my Distemper; being forced either to feed on Flesh with the Blood in it, or live on Herbs. They laugh at the Niceness of the *Mussulmans*, who will eat no Meat that was knock'd down or strangled. They seem to be greedy of Blood, saving it in Vessels, and mixing it with Flower of Wheat, make a certain Bread thereof, which they devour without the least Squeamishness. A true Believer would tremble at the Sight of such Impiety. I tell thee, it is impossible to live among them, and not be polluted: They have no Methods of Purification. They wallow, and hug themselves in their Uncleaness: They are worse than the Beasts.

Now the *Spring* has provided a new Banquet, wherein there is no Impurity. I am resolv'd to live like a *Mussulman*, and conform to the Precepts of our holy Law-giver, who when he beholds my Zeal and Abstinence, will send the *Angel of Health* from his *Paradise*, to repair my decay'd Constitution.

The *French Philosophers* are busied in an Inquisition after certain kinds of Birds, which from the second Day of this *Moon* they say are not to be found in the whole Kingdom, though the Woods and Fields were full of them during the *Winter*. Some are of Opinion, That they fly to the *Moon*; asserting, That if their Wings will but carry them beyond the magnetick Force of the

Earth, it will be no Pain to glide through the upper airy Region, 'till they arrive within the attractive Energy of that *Planet*, where they will *naturally* seek Rest. Others, with more Probability, say, That these Birds take their Flight to some other Region on Earth, whose Climate is more agreeable to their Natures, at this Time of the Year.

I wish I could as easily once a Year take my Flight to *Constantinople*, where my Heart is *Winter* and *Summer*. Adieu, dear *Hali*, and pity *Mahmut*, who counts himself unhappy in nothing so much, as in being absent from his Friends.

Paris, 7th of the 4th Moon,
of the Year 1646.

L E T T E R · XXVIII.

To the Tefterdar, or Lord-Treasurer.

IT appears that *France* has some extraordinary Design by Sea: When and where 'twill be put in Execution, is not yet known; but the vast Preparations that are making seem to threaten some foreign Invasions, rather than a Naval Combat: It looks as if they had an Expedition in Hand greater than that of *Xerxes*; to make a Bridge over the Ocean, and join the separated Parts of the World together. New *Arsenals* are built in several Maritime Towns, and all the Forests are cut down to fill them with Timber for *Ships of War*: The Mountains are left naked of Trees, and the stately Woods are transplanted into the Havens. An infinite Number of Men are employ'd in making Cordage, Chains, Bullets, Anchors, Ordnance, and all other Necessaries belonging to a Navy.

This is *Cardinal Mazarini's* Project, under Pretence of setting the Poor of the Kingdom at Work, and disburthening the *Commonwealth* of Vagabonds and idle Persons. But *Mahmut* is not placed here, to be amused with
State-

State-Umbrages. It is evident, that this *Minister* designs to render his *Master* formidable on *both* Elements. *Agents* are sent to buy Ships in all Parts; and the very Peasants are forced from the Vineyards and Fields, to mann the greatest Fleet that ever this Kingdom fitted out to Sea.

Last Moon the *Sieur de Quesne* was sent to assist *Monsieur Chanut*, in purchasing Vessels in *Swedeland*. It seems there had been some Demurs in his Negotiation; to remove which, this latter was sent with fresh Instructions. But *Monsieur Chanut* rejected him; and ten Days ago came an Express from that Minister, desiring, that a more intelligent Colleague might be sent him, in regard he found it difficult to treat successfully with a People too much elated with continual Victories.

Upon this, the *Court* have sent a *Courier* to *Stockholm* with new Orders, whereby he is forbid to make any further Overtures in order to the Continuance of the *League* between these two *Crowns*: That *France* may not always appear in a suppliant Posture, whilst the *Swedes* seem careless to conserve a Friendship which they themselves first coveted.

These Misunderstandings may in a short Time proceed to a greater Alienation; and in the End to an open Rupture. Which has the more Probability, in that General *Koningsmark* lately stopped some *French* Troops in their March, under Pretence of seeing their Pass-ports; but really, as 'tis thought, to corrupt the Soldiers, and withdraw them from the Fidelity they owe their Sovereign.

This is highly resented here; and they begin to discourse of making Peace with *Germany*.

What the Issue of these Things will be, is yet in the dark; but *God*, from whose *Throne* hangs the *Chain of Destiny*, which reaches to the Center of the Earth, will, I hope, so dispose of all human Events, that the Quarrels of the *Nazarenes* shall minister occasion to the *Osmans* to encrease the Territories of our puissant *Emperor*.

Paris, 1st of the 5th Moon,
of the Year 1646.

L E T T E R XXIX.

To Nathan Ben Saddi, a Jew at Vienna.

I Cannot but highly applaud the Resolution thou hast taken, as thy Letter intimates, to enquire into the *Grounds* of the Religion thou art of. This shews, that thou settest a Value on thy Reason, and thinkest thy self beyond the Pupillage of a Child; that thou esteemest thy self of Years to make a Choice of thy Religion, and not to take it up on the bare *Credit* of thy *Forefathers*. 'Tis certain, that Error may be *traditional* as well as *Truth*; and the *Pagan Idolaters* pleaded a greater *Antiquity* for the *Altars* of their Gods, than could the *Followers* of *Moses*, for the *Temple* of *Jerusalem*, the *Tabernacle* in the *Desert*, or for the *Promulgation* of the *Law* it self on *Mount Sinai*: Since there was scarce a Region on the *Continent*, which had not *establish'd* Rites and *Ceremonies* of *Worship*, long before *Moses*, or even *Jacob*, the great *Father* of the *Israelites*, were born.

Among the rest of the Nations, *Arabia*, my native Country, was peculiarly blessed with the Footsteps of the illustrious *Ibrahim*, Grandfather to *Israel*, from whom the *Jews* descend. In this happy Country that renown'd Prophet sojourn'd, conversed with *Angels*; and, with the *Majesty* which cannot be utter'd. He preached the *Unity* of the *Divine Essence*, converted the People from their *Idolatry*, built an *Oratory* at *Mecca*, and was taken up into *Paradise*.

Ismael, his eldest Son, and Heir of his Father's Spirit, as of his Territories, trod in the Footsteps of the *Assumpt* of God. He broke down the *Idols*, asserted one God, the *Resurrection*, the *Day of Judgment*, the *Joys* of *Paradise*, and the *Torments* of *Hell*. His *Offspring* multiplied, and peopled all the *East*: The *Princes* of this holy Line subdued the *Infidel* Nations, and rooted themselves in the most fertile Regions of *Asia*, professing themselves *Mussulmans* or true Believers. Thus passed the *Light* of God from the

Face

Face of Ibrahim, to his Posterity by successive Generations; till at length it rested on the *Face of Mahomet*, our *holy Lawgiver*, and was encreased with admirable Splendors, by the frequent Visits of the *Angel Gabriel*. He took the *Root of Evil* out of the *Prophet's Heart*, brought him down the *Alcoran* from *Heaven*, and gave him *Victory and Honour*; call'd him by a new Name, *THE SEAL OF THE PROPHETS*; carried him to the *Throne of God*, through *Legions of Devils*, that waited below the *Moon* to destroy him. And finally, made his *Sepulchre* glorious and resorted to, by the *Believers* of all Nations on the Earth.

I send thee this *Abstract* of the *Mussulman History*, to the end thou may'st see what Pretensions the *Children of Ismael* have to the *true-Law*, which you, of the *Posterity of Isaac*, would monopolize to your selves. As if *God* had not sent *Prophets* to all Nations, to lead them into the right Way, and not into the Way of *Infidels*. Nevertheless, take not these Things on my Credit, but examine the *Records* of thy own Nation, and the *History* of *past Times*. Weigh all Things in the Ballance; consult thy Reason, which is an inefficient Light to those who follow it. Your *Law* was once pure and uncorrupted; but in Time the *Devil* inserted many Errors: He seduced your *Fathers*; they return'd upon their Steps, and fell back into *Idolatry*. Then *God* raised up the *Messias*, to reform all Things; but him ye rejected. And when he was taken up into *Paradise*, ye reported, *That he was hang'd on a Tree*. In this the *Nazarenes* are your Fools, and fight against themselves; Whilst they assert, as you do, That he who is *Immortal and Triumphant*, among the hundred and twenty four thousand *Prophets*, was crucified between two *Thieves*: Thus bringing a Reproach on the *Apostle of God*, and on their own Faith, in believing Things inconsistent with the Goodness and Power of the *Divine Majesty*. Without doubt, *Jesus* the Son of *Mary*, is ascended *Body and Soul* into *Paradise*; who, whilst he was on *Earth*, said, *Worship One God, your Lord and mine*.

Let me not seem importunate, or troublesome, I seek not to circumvent thy Reason, but to direct it. Think

seven times before thou change once. I will procure thee Books of our *Law*; peruse them with Judgment, and tell me then, whether thou hast ever seen any *Writing* comparable to the *Alcoran*? The *Majesty* of the *Style* speaks it above *Human Original*: It is exempt from Contradiction, from the Beginning to the End: It confirms the *Old Testament*, which thou believest: It is all over clothed with Light. Doubtless it is no other than a Transcript of the *Book* written in *Heaven*.

If after all thy Search thou shalt determine otherwise, follow thou *thy Law*, and I will follow *mine*. We both worship *one God*, Lord of the *Universe*.

Paris, 10th of the 5th Moon,
of the Year 1646.

L E T T E R X X X .

To the same.

LET not the Fear of displeasing those of thy Nation hinder thee from embracing the *Truth*. God shall protect thee from the Malice of *Unbelievers*. Thy Interest is already great among the *Mussulmans*; our *August Emperor* will augment both that and thy Honour. Take hold of the strongest Knot, and adhere not to *Taḡot*. The Cleanliness and Delicacy of the *Mussulmans* may invite thee, which far exceeds that of the *Jews*, and yet is void of *Superstition*: We only obey the sincere Dictates of *Nature*, which teach us, that so long as the Soul dwells in this Mansion of Flesh, it partakes of bodily Pollutions. 'Tis to avoid these, we abstain from certain Meats and Drinks, which cannot be touch'd without Contamination. To this End, do we observe that superlative Niceness in our Washings and Purifications, which discriminates us from all the World beside. Doubtless, our *Law* is but the *Law of Moses*, refined and sublimated from the Dregs of adventitious Error.

Write

Write often to me, and whatever Reasons may prevail on thee not to change thy *Religion*, let no Arguments tempt thee to swerve from thy *Fidelity* to the *Sovereign of Sovereigns* on Earth, the *Grand Signior*, in whose Veins runs the most exalted Blood of human Race.

Here is a Report in this City, that the *Electör of Brandenburg* will demand the *Queen of Sweden* in Marriage. Let me know if it be true, that I may inform the *Ministers* of the *lofty Port*, from whom nothing ought to be concealed, that occurs of Moment betwixt the two *Poles*.

Inform me also what passes remarkable in the *Assembly* of the *Deputies* at *Munster*, and whether it be true, that the *Danube* has lately overflow'd its Banks, and carried away four hundred Houses in its rapid Course.

Such Stories are told here, by those who know not how to pass away their Time, but in hearkening after foreign News, to furnish themselves with Matter to amuse the credulous, and beget Admiration of their Intelligence.

I have sent thee a *Watch* of my making: If thou acceptest it with good Will, 'tis a sufficient Acknowledgment.

May *God*, whose Presence fills the *Universe*, disclose himself to thee, in the Way of *Salvation*, and continue to breathe good Motions into thy Soul.

Paris, 10th of the 5th Moon,
of the Year 1646.

LETTER XXXI.

To the Kaimacham.

ADONAI the Jew has much improved himself, in his late Progress through *Italy*. He is grown a perfect *Statesman*; having found out the Way to penetrate into Secrets, and to dispatch Business without any Noise. He may prove very serviceable at *Venice*, during the present War of *Candy*. His Acquaintance in that City gives him Access to the Cabals of the *Senators*, who spare not, over their Wine, to whisper the Counsels of the *State*, and to descant on the Measures that are taken to defend the *Republick*, against the invincible Prowess of the *Ottoman Armies*.

It is publickly known, that they have sent *Embassadors* to the *Crown of Muscovy*, that of *Poland*, and to the *Cossacks*, inviting them to enter into a *League* against the *Grand Signior*. But few are acquainted with the private *Treaty*, they are making with the *Bassa of Aleppo*. We owe this Discovery to the Diligence and Wit of this *Son of Israel*. He has drawn the Secrets from the Mouths of several eminent *Counsellors of State*; and assures me, That the *Senate* have made such Proposals to the *Governor*, as cannot fail of inducing him to revolt.

This may prove of ill Consequence, if not timely prevented: The pernicious Example of this *Bassa* may incite others to tread in his Steps, especially his Neighbours of *Sidon* and *Damascus*, who have for a long time meditated a Sovereignty, independent of the *Throne*, which first established them in those Charges. Besides, the single Forces of this *Bassa* will be able to give a powerful Diversion to the Arms of the *Empire*, already engaged in *Candy*, *Dalmatia*, and other Parts, by Sea and Land. He says, the *Venetians* speak much in the Praise of this *Bassa's* Justice, whereof they relate many Examples; among the rest, a certain *Cook* among the *Franks* of that City, was accused of dressing and selling putrify'd
Flesh,

Flesh, whereby many that did eat thereof were infected with the *Plague*. Complaint being made of this to the *Bassa*, he sends for the *Cook*, and examines him about it: He replied, That he sold none but good and wholesome Meat; for if it happened that at any Time he was forced to keep any Flesh in his House above three Days, he so seasoned it with Spices and Herbs, as made it very savoury, and without any ill Scent.

The *Bassa*, not having Patience to hear any more of this fetid Apology, commanded his Arms and Legs to be cut off, and the Veins to be seared up; ordering, that during the short Time he had to live, he should have no other Food, but what was made of his own Limbs.

They relate one more Passage, of a Complaint that was made by a Peasant, whose Daughter this *Bassa's* only Son had ravished: The *Bassa* compelled him to marry her, with this Charge, *Let me hear no more Complaints of thee, except thou art resolved to leave me without a Son.*

It is reported here, That the King of *Persia* has made a Peace with the *Great Mogul*; and that they will both turn their Forces against our *August Emperor*.

Here is also a *Courier* arrived from *Marseilles*, who brings News of the Revolt of *Cavarra*; the Inhabitants of that Place having shaken off the Obedience they owe to the *Sultan*, and put themselves under the Protection of the *Venetians*; and that *General Grimani* has taken four Ships of *Ragusa*, laden with Ammunition for our Army. He adds also, That *Morisini* has thirty small Vessels, besides Gallies, under the very Walls of the *Dardaneils*. I long ago suggested to the *Vizir Azem*, that the Weakness of those Castles would, one Time or other, encourage the *Christians* to perform some notable Exploit in the *Hellespont*. But *Mahmut's* Counsel was not regarded: Now the Event justifies my Advice, the *Port* will consult the Security of that Avenue. I wish they do not practise the *Trojan* Wisdom. The *Venetians* have a powerful Fleet; If they block up the *Hellespont*, and hinder our Ships from sailing into the *Archipelago*; and the *Cossacks*, in the mean while, cover the *Black Sea* with their Barks committing a thousand Piracies and Ravages, what will become of

the *Imperial City*? Whence will they provide Sustenance for so many Millions of People as inhabit that City, and the Parts adjacent.

These Things are worthy of Consideration: And thou, who hast the Care of that *capital Seat* of the *Ottoman Empire*, wilt not blame *Mahmut*, for putting thee in mind of the Danger which threatens even the *Seraglio* it self at this Juncture. However, I have done my Duty, sage *Minister*, and refer the rest to thy Wisdom. My Letters are all register'd, and if Affairs should succeed ill, it will be manifested, that *Mahmut*, who watches Night and Day to serve the *great Master* of the *World*, has not been wanting to give timely Notice of what might be advantageous to the *Monarchy* of the *true Faithful*.

Thou, who art celebrated for thy Justice and Probity, pardon the Liberty which my Zeal for thy *Master* and mine, renders worthy of Excuse.

Paris, 19th of the 5th Moon,
of the Year 1646.

The End of the First Book.

LETTERS

WRIT by a

SPY at *PARIS*.

BOOK II.

LETTER I.

*To the most magnificent and illustrious Vizir
Azem, at the Port.*

OSMIN the Dwarf, whom I formerly mention'd, remains still in the Court; and continues his good Offices, in communicating to me such Passages as come to his Knowledge. He has a subtle Wit, and bears no hearty Love to the *Christians*, tho' he be one himself in Profession. He frequently visits me, and trusts me with his Secrets. One Day he convinced me by evident Circumstances, that Cardinal Mazarini was projecting to give some secret and sudden Blow to the Ottoman Empire, for which Osmín seems to be concerned by a natural Inclination; being, as I told thee, born of Mahometan Parents, he was uneasy, 'till he had acquainted me with his Apprehensions; and I gave him such Instructions, as I thought most proper on this Occasion. I set my Thoughts on the Rack, to prevent

vent so dire a Mischief. And having premeditated well on this Affair, I pitched on a Course, which would at once clear me from the *Cardinal's* Suspicion; and by seeming to favour his Designs, would absolutely overthrow them. I went to him boldly one Day, and being admitted to his *Closet*, I thus address'd that *Politician*.

" THERE are now nine Years elaps'd, great *Minister*,
 " since I first breathed the Air of *France*; during all
 " which Time, I have not only shared in common with
 " the Natives, the Benefits which have accrued to this
 " noble Kingdom, under the auspicious *Ministry* of *Cardinal Richlieu*, and his no less eminent Successor; but
 " have also received many particular Honours from that
 " illustrious *Prince* of the *Church*, to which your *Eminence* has been pleased to make some undeserved Additions. 'Tis to you both I owe the Character which
 " has introduced me into the Acquaintance and Favour of
 " the *Nobility*, who on that Score have thought me worthy to instruct their Children in the *Greek* and *Arabick*
 " Tongues; have vouchsafed to admit me to their *Salt*,
 " and to encourage me with the Hopes of finding a comfortable Repose in the Bosom of the *Gallican Church*,
 " after a tedious Peregrination from my own Country.

" When I reflect on all the accumulated Blessings I enjoy, under the Protection of your *Eminence*, Blessings
 " equally transcending my Ambition, as they do my Merits; I apply all my Studies, to find out some acceptable Way of Acknowledgement to my gracious *Benefactors*. And because nothing can be more welcome
 " to the *Guardian* of *France*, than the Means of advancing the publick Good of the Kingdom committed to his Care: I now presume, as a Testimony of my Gratitude, to propose to your *Eminence* some Speculations, which if put in Execution, will, in my Judgment, not only render *France* the most formidable and
 " absolute *Monarchy* on *Earth*, but also the whole *Catholic* World in eternal Obligations to her; and give just
 " Reason to change the *Style* of his most *Christian Majesty*,
 " from

“ from the eldest Son of the Church, to that of Father of
 “ all Christendom.

“ Your Eminence will not wonder at the Zeal of a
 “ Stranger, or the Care that Titus of Moldavia takes for
 “ France: In being solicitous for this Kingdom, I consult
 “ the Welfare of my own Country, and of all the Nations
 “ which profess the Faith of Jesus; since it is easy to
 “ see, that in the Fate of France, that of all Europe is in-
 “ volved.

“ It is a long Time since the dismember'd Reliques of
 “ the Roman Empire, bordering on Asia, found them-
 “ selves too weak to resist the Puissance of the Ottoman
 “ Arms. All Greece was soon over-run by the War-like
 “ Turks. Transylvania, Walachia, Moldavia, with
 “ the greatest part of the Upper Hungary, quickly
 “ became Tributaries to the inveterate Enemies of the
 “ Christian Name. And Germany itself is so enfeebled
 “ by their repeated IncurSIONS, that all the Emperor can do,
 “ is to make dishonourable and costly Compositions, buy-
 “ ing a precarious Peace with little less Charges, than
 “ would serve some more fortunate Prince, to carry on
 “ a glorious and successful War. Neither is the State of
 “ Venice in any better Condition of Defence, the Turks
 “ having pared away whole Provinces, from that once
 “ flourishing Commonwealth, and by their continual In-
 “ vasions and Hostilities, reduced her to a Necessity of
 “ merchandizing with the Ottoman Port for Peace. Which
 “ is no sooner concluded, but on the least Pretence is
 “ broke again, by those who hold themselves not obliged
 “ to keep Faith with Christians. Behold, at this Time
 “ without Provocation on the Part of Venice, or a De-
 “ claration of War by the Grand Signior, the late League
 “ broken on a sudden, and in a most clandestine manner.
 “ Behold, Candy environ'd with their Fleet by Sea, and her
 “ fertile Plains covered with Armies of Mahometans by
 “ Land. Behold her Cities in the Hands of her Enemies,
 “ and her Villages laid desolate; her Nobles put to the
 “ Sword, and her Merchants led into Captivity. In fine,
 “ behold this afflicted Commonwealth yet struggling with
 “ her Fate, and sending her Ambassadors to all the Princes
 “ and States of Christendom, demanding, or rather, in a
 “ sup-

“ suppliant Manner, imploring their Assistance. Yet
 “ she finds little or no help from any but the *Pope*, and the
 “ *Knights of Malta*. And his *Holiness* has enough to do
 “ to preserve the *Patrimony* of the *Church* from Violence.
 “ The *State* of *Genoa* is too intent upon her Traffick, to
 “ regard the Calamities of her Neighbours. And all the
 “ *Princes* of *Italy* have such Diversions at home as render
 “ their Application to Things abroad very cold and in-
 “ different. In the mean while, the *Turks* gain Ground,
 “ double their Strength, and encrease their Victories !
 “ O deplorable State of *Christendom* ! Is there no Redress
 “ for these Miseries ? Yes surely, there is ! And such a
 “ Redress, as only lies in your Power, great *Minister*, to
 “ apply ; which in the Experiment, I dare assure will
 “ prove effectual.

“ I do not pretend to the *Visions* and *Inspirations* of
 “ *Peter the Hermit*, who garbled *secular* and *divine* Of-
 “ fices ; and arming himself in *Habliments* of Steel, went
 “ dragooning up and down *Christendom*, at the Head of a
 “ confused Rabble, to render himself popular and ac-
 “ quire the triple Character of *Pilgrim*, *Priest* and *Cap-
 “ tain*. The ill Success of his rash *Expedition* shewed,
 “ that he was only stung with a *religious Caprice*, and that
 “ *God* approved not his *Folly*. I do not go about to pro-
 “ pose another *Crusade*, or contrive a Way to shed whole
 “ *Deluges* of *human Blood*, with no other Consequence,
 “ than to stain *History* with the sanguine *Memoirs* of *Chris-
 “ tendom*’s Vanity and Misfortune. Besides, that would
 “ be found impracticable in this Age, which was easy to
 “ put in Execution, five or six hundred Years ago : The
 “ World is not so *devout* now, as it was in those Days ;
 “ neither are Men so prompt to run the *Risque* of their
 “ Lives on *religious Errands*, for the Honour of being
 “ esteemed *Martyrs*. ’Twill be difficult to find out a
 “ new *List* of *Godfrey*’s, *Baldwin*’s, *Guy*’s and other *He-
 “ roes*, to lead the *Champions* of the *Cross* through all the
 “ Hardships of the Sea and Land, so many hundred Miles,
 “ into remote and desolate Regions, to combat not only
 “ with *Flesh* and *Blood*, but with *Famine*, *Pestilence*,
 “ and all the Miseries of human Life : And, as if this
 “ were not enough, to sheath their Swords also in each
 “ others

" others Bowels, for *Punctilio's*, mere Trifles of mi-
 " staken Honour, and ill-timed Emulation: And all this
 " only to purchase the empty Title of King of *Jerusalem*;
 " or the precarious Authority of a *Grecian Emperor*:
 " Both short lived Honours; the one to be lost in a little
 " Time, with all *Palestine*, to the *Saracens*; the other
 " depending only on the Pleasure of the Multitude!
 " Such were the glorious Fruits of the *Christian Arms* in
 " those Days! Such the Triumphs attending our Vic-
 " tories! These the Trophies which our *Fathers* erected
 " to their own Disgrace; when after a War of so many
 " Years they left the *Holy Land* in a worse Condition than
 " they found it; and of so many hundred thousand
 " Men as marched thither, threatening the utter Subver-
 " sion of the *Saracen Empire*, there scarce return'd e-
 " nough to disperse the News of their own Over-
 " throw!

" Waving therefore these *visionary* rash Expeditions, I
 " now propose to your *Eminence* an Undertaking, which
 " tho' it may make less Noise in the World, yet carries
 " more Probability of Success, and will not only pro-
 " mote the Interest of *France*, but redound to the Ad-
 " vantage of all *Europe*.

" No Man who is acquainted with *History*, can be ig-
 " norant what Claims the *Kings* of *France* have made to
 " the *Empire* of the *West*, since the Days of *Charlemaine*,
 " the Royal Predecessor of his present Majesty, who was
 " dignified with the *Imperial Title*, by the *Sovereign Bi-*
 " *shop*: Neither is it unknown, by what Artifices the
 " *House* of *Austria* have procured the Translation of the
 " *sacred Authority* to their own Family.

" Your *Eminence* is sensible by what tyrannous and un-
 " just Methods they have maintain'd themselves in this
 " highest Pitch of human Glory; and not content with
 " this, how they have aspired after the *Monarchy* of the
 " *whole World*! All the *North* have groan'd under the Bur-
 " then of that insupportable *Tyranny*. And their En-
 " croachments on the *South*, have rendered that *Line* little
 " less infamous. They spare neither *Civil* nor *Ecclesiasti-*
 " *cal Rights*, in the Pursuit of their Ambition, not e-

ven

"even the *Patrimony* of *St. Peter*, which has ever been
 "esteemed *sacred* and *inviolable* by *Christian Princes*.
 "They have sack'd *Rome* itself and led the *supreme Pa-*
 "stor of the *Church* into *Captivity*. What should I
 "speak of the *Hollanders*, *Switzers*, *Grisons*, and other
 "Nations, which, impatient of the *Austrian Yoke*, re-
 "volted from their *cruel Masters*; and have ever since
 "asserted their *Liberty* by the *Force* of their *Arms*!
 "What should I mention the frequent *Troubles* in *Bohe-*
 "mia, *Transylvania* and *Hungary*, when the *Inhabitants*
 "of those *Countries*, grown desperate with their daily
 "Oppressions, have bravely endeavoured to redeem them-
 "selves and their *Posterity* from perpetual *Servitude*;
 "but for want of a powerful *Protector*, have been forced
 "to yield to their *old Masters*! That *incestuous Race* are
 "grown odious to the whole *World*. Even the *Princes*
 "of the *Empire* are forced to smother their *Resent-*
 "ments, when they elect one to possess the *Imperial Di-*
 "adem, whom they cannot but hate!
 "That therefore which I aim at in this *Address*, is,
 "To represent to your *Eminence*, how easy it will be in
 "this *Juncture*, for his most *Christian Majesty* to recover
 "the *Imperial Crown*, which of *Right* belongs to none
 "but the *Successors* of the renowned *Charlemain*; and
 "which even the greatest part of the *Germans* themselves,
 "wish to see placed on the *Head* of *Lewis XIV.* Most
 "of the *Electors* are already inclining to the *Interests* of
 "*France*. It will not be difficult to win the rest. The
 "*Hungarians*, &c. long for a *Deliverer*; And the other
 "*Provinces* beyond the *Danube*, will freely open the
 "Gates of their *Cities*, to let in his *Armies*, whom they
 "look on as the *Hope* of all *Christendom*. The *Helveti-*
 "ans, who are *Allies* of this *Crown*, will not fail to per-
 "form their part. The *Swedes* have already pluck'd ma-
 "ny *Feathers* from that *ravenous Eagle*. And the *Forces*
 "of this *Crown* have blunted her *Talons*. Another *Cam-*
 "paign will quite deplume her, enervate her last *Vigour*,
 "and end the tedious *Controversy*.
 "Let not therefore an untimely *Peace* with the *Em-*
 "peror, so much talk'd of, stop the *Current* of the *French*
 "Triumphs!

" Triumphs ! Let not the sinister Practices of *German*
 " *Pensioners* in the *Swedish Court*, occasion a Rupture be-
 " tween two the most potent and victorious *Crowns* in
 " *Europe* ! Or rather, let not *Queen Christina*, reap the sole
 " Glory of so fortunate and profitable a War ! His Ma-
 " jesty has a formidable *Army* by *Land* ; and, in a short
 " Time, will have an invincible *Fleet* by *Sea*. Conti-
 " nual Victories court the Perseverance of the *French Va-*
 " lour, whilst the Justice of your Cause invites to the
 " Battle.

" All Things conspire to put a Period to the *Austrian*
 " Grandeur. Only snatch the present Opportunity,
 " which once lost, may never be recovered again. 'Twas
 " only the sudden and unexpected Fate of *Henry IV.* this
 " King's Grandfather, of eternal Memory, that hinder-
 " red him from putting in Execution the same Design I
 " now propose. And if *Lewis XIII.* did not prosecute
 " it, 'twas because he wanted a favourable Juncture.
 " Now, behold, it offers it self: 'Tis in your Power,
 " *supreme Director* of the *State*, under his Majesty, to build
 " the Fortune of *France* so high, that all the *Nations* of
 " *Christendom* may repose under its Shadow. Pursue the
 " Success which *Heaven* has already granted. And when
 " all *Europe* is thus settled in a durable Peace, either making
 " honourable Friendships with, or entirely submitting
 " to this new *Gallick Empire* ; then will be the Time to
 " call the *Ottomans* to an Account, for the Ravages and
 " Spoils they have committed in *Christian Countries*, and
 " to carry our Arms to the Walls of *Constantinople*, and
 " drive these *Barbarians* back to their primitive Rocks
 " and Desarts, from whence they have thus long strag-
 " gled, to ruin the most desirable *Provinces* of *Asia* and
 " *Europe* ; nay, and of the whole *World*.

" There is no other way but this, in my Judgment,
 " to stop the Progress of the *Turkish* Victories. Since
 " it is impossible to make a durable Peace among *Chri-*
 " *stian Princes*, but by Conquest ; I mean such a Peace,
 " as will inspire them with the Resolution, and put
 " them into a Capacity, to unite all their Forces in a
 " War against the *Mahometans*. As for the present
 " Condition of the *Republick*, if their Losses were
 " greater

" greater than they are like to be, yet they will be in-
 " considerable, in Comparison of the mighty Gain
 " which will afterwards accrue, not only to them,
 " but to all the *Christian Nations*, by advancing the
 " *French Crown* to that height of Grandeur, design'd
 " for it by Fate. Hitherto the *Christian Princes* have
 " only endeavour'd to apply a Remedy to the Part
 " particularly affected; from whence, if by Fortune
 " they chased the Distemper, it soon brake out in
 " some other Member; whence it came to pass that
 " we lost *Province* after *Province*, and the *Turks* are al-
 " most gotten into the *Heart* of *Europe*. If therefore
 " we design to drive them thence, it is necessary to fol-
 " low this Method, which will be found the only way
 " to pluck this Evil up by the Roots.

" Go on then, most prudent and illustrious *Guardian*
 " of the *Crown*, destin'd to command the *Earth*: Go
 " on, and lift up our great *Master* to the Wreath with
 " which the *Tutelar Angel* of *Europe* is ready to environ
 " his *Sacred Temples*. Let not the *German Deputies* at
 " *Munster* any longer amuse you with feigned Over-
 " tures of *Peace*. But pursue the propitious *Fate* of
 " *France*, which waits to lead our Armies to *Victories*,
 " *Triumphs*, and *Glories*, and to establish a new *Empire*
 " in the *World*, to which all Nations shall pay Homage,
 " and fly for Protection.

Thou seest, illustrious and serene *Vizir*, that I have
 used much Flattery in this Address. It is a necessary Vice
 in the *Court* of *France*, where no *Diogenes* can have Au-
 dience. It cannot be expected that I should discover by
 the *Cardinal's* Answer, what his Sentiments were of my
 Project. He is of a debonair Humour, and would ra-
 ther feign *Virtues* to commend in another Man, than put
 him to the Blush by mentioning his real *Vices*. This is an
 Effect of his *natural Dispositions*, which he is wise enough
 to improve to the *Ends* of *Policy*. There being no subtler
 Artifice to gain a popular Esteem, than by the Reputation
 of a generous Temper.

However, I think I said nothing that could justly of-
 fend him, unless he were endued with the incommuni-
 cable

cable Gift of discerning Hearts. For otherwise, at the worst, he could but tax me with a Loyal Presumption and Mistake, in proposing Things altogether impracticable.

These were such as thou wilt easily discern, when thou considerest, that though they appear fair and easy in the Attempt, as the Circumstances of *Europe* are at present; yet the Revolution of a few *Moons* may quite change the Face of Affairs; new and unthought of Difficulties may arise: The *Emperor* may make a *Peace* with *Swedeland*; the *Pope* might interpose his Mediation and Authority, the *Assembly at Munster* might have a Conclusion according to their Wishes; the *Electoral Princes* might be more firmly fastened to the Interest of the *Empire*. Besides, another Campaign may prove as fatal to the *French*, as the former have been prosperous. After all, if they should find Encouragement to begin this Enterprize, and should meet with answerable Success in the Prosecution of it, yet a thousand Occurrences would emerge, to hinder them from enjoying their new gotten *Empire* long; or from being able to maintain a War against the *Emperor*, whose Subjects are infinite, and Treasures inexhaustible.

If thou who art the Light of the *Osman Monarchy*, shalt approve of what I have done, my Happiness will be great; nevertheless thy Reproofs will not make me miserable, since they are Arguments of thy Condescension and Favour.

Paris, 10th of the 6th Moon,

of the Year 1646.

LETTER

LETTER II.

To Ismael Mouta Faraca, a *White Eunuch*.

THY Letter is come safe to my Hands, accompany'd with a munificent Present from *Egry Boionou*, who thou tellest me is deprived of his Eyes by the *Grand Signior's* Order. I condole the Calamity of my Friend, yet accuse not the Justice of him who is *Master* of us all. We are *Mussulmans*, and must not dispute the *Pleasure of Heaven*, or the *Commands* of our *Sovereigns*. It is an Argument of their Clemency, when they retrench their Anger, and spare the Lives of their *Slaves*. The *Sultan* is merciful in a higher Degree, in not extending his Hands to the Wealth of our Friend, but has left that and his Liberty untouched; whereby he is still in a Capacity of enjoying many Pleasures, which are denied to Thousands who have their Sight.

I do not write this as if I were void of Compassion toward my Friend. I owe him still the same Affection, as when he was able to read the Sincerity of it in my Face. But I would not have the Loss of his Eyes abate the Sight of his Soul, which is his Reason. Let him remember, that a famous *Philosopher* has done that voluntarily to himself, for the Sake of a less interrupted Contemplation, which is imposed on our Friend as a Punishment. There is no outward Disaster can hurt the Opticks of a Mind guarded with Patience, and shut up within the Circle of its own Light. Such a Soul is impregnable against all the Assaults of *Fortune*, and Triumphs over *Destiny* it self.

Besides, our beloved *Eunuch* can still converse with his Friends, which is a Privilege the *Deaf* would almost give their Eyes to enjoy. It is hard to determine

mine which of those two *Senses* would be miss'd with least Regret, especially to a Man, who, by his excellent Voice and Skill in *Singing*, seems to be the very *Soul of Musick*.

What is it in all this infinite Variety of visible Objects, that affects the Eye with so refin'd a Pleasure, but the harmonious Disposition and Symmetry of the Parts, which compose the whole Scene of the Universe? And may not that Pleasure be translated to the Ear, when it receives the proportionate Measures, and exquisite Cadences of Sounds? Certainly *Musick* is no other than Beauty to the Ear, as Beauty is *Musick* to the Eye.

But our Friend *Egry* needs not these Encouragements: He understands the Way to make himself happy, and has Wisdom enough to put it in Practice.

The *Grand Signior's* Fury is pacified. *Egry* lives. He has Houses and Gardens; Gardens replenish'd with all manner of Fruits and Flowers to gratifie his *Taste* and *Smell*. He is Master of much Treasure in Silver and Gold, and of many *Slaves*. If all these cannot contribute to his Felicity, he is Master of himself, which is *essential Happiness*.

Thou who succeedest him in that honourable Post, and guardest the Avenue of the *majestick Chamber*, where the Addresses and Supplications of all the *Princes* of the Earth are made at the Feet of our *august Emperor*, watch thy Senses, and obey thy Reason. Remember thy *Predecessor's Fate*, and forget not *Mahmut*; but above all things forget not thy self. Adieu.

Paris, 20th of the 6th Moon,
of the Year 1646.

LETTER

LETTER III.

To Dgnet Oglou.

I AM extremely surprized, and equally troubled at the severe Punishment which *Sultan Ibrahim* has inflicted on *Egry Boinou*. His Successor, *Ismael Mouta Faraca*, sent me the first News of it, but said nothing of the *Eunuch's* Crime. Neither would I request that Satisfaction of a Man, who derives a new Lustre from the tragical Eelipse of my Friend, lest my love should have betray'd my Discretion, and tempted me to utter that, which is not proper for a *Slave* of the *Sultan's* to express. Our Thoughts are our own, whilst we keep them chain'd up in our Breasts, but if once we suffer them to take Air in Words, they become another Man's, who may make use of them to our Ruin. I never had Familiarity enough with *Ismael*, to trust him with Reflections of this Nature. Besides, his own Letter to me discover'd too much Freedom to be void of Design, it being the first that ever pass'd between us; which for that Reason ought to have been dictated in a Style more reserv'd. I set him a Pattern in my Answer, not letting a Word escape my Pen, which might speak less Resignation to the Will of our *Master*, than Tendernefs for my Friend's Suffering.

But with thee I dare use greater Freedom: My long Experience of thy Integrity, will justify this Boldness. Tell me, My *Dgnet*, was it not the Blindness of *Sultan Ibrahim's* Passion, which has robb'd *Egry* of his Sight? Answer me without Disguise; Was it not some Caprice of Jealousy? Was it not because the *Master* thought he saw too much, that the *Slave* sees not now at all? If that Sense was not judg'd criminal in *Egry*, why was it in particular punish'd? But 'tis in vain to measure the cruel Frolicks of a *Sovereign Monarch* by a *Rule*, who makes his *Will* a *Law*.

The *Christians* say, The *Ottoman Princes* are Butchers, and the *whole Empire* a Shambles; where Persons of all Degrees are sacrificed to the Lust or Passion of a *Tyrant*. I tell thee, though I approve not the licentious Tongues of these *Infidels*, yet it appears too true, that so uncontrollable a Power as the *Eastern Monarchs* are invested with, prompts them to commit many Violences, for which Justice can make no Plea. It were to be wish'd, That the Practices of the *Sublime Seraglio* did not too often verify it. Suffer me to be exasperated a little, for the cruel Sentence executed on my Friend, the most accomplish'd Person within the Walls of that *magnificent Palace*. Doubtless, he owes the Loss of his Eyes to the Grudge of some envious Minion, who would not brook so dangerous a Rival in the *Sultan's* Favour. For this unfortunate *Eunuch*, who charm'd all Hearts, made some Impression also on the cruel *Ibrahim's*. He often lov'd to hear him sing the lively *Dorick* Strains, to chase away his Melancholy: For *Egry* is a second *Orpheus*, whose Voice, thou knowest, inspired the Trees and Rocks with Passion. Besides, he has many other Gifts, which render'd his Person and Conversation delectable to all; and taught the whole *Seraglio*, new Lessons of *Platonick Love*.

When thou hast received this, I desire thee to give him a Visit: Thou knowest his House at *Galata*. Embrace him in my Name, and give him a Kiss of faithful Friendship. Forget not also to return him my Acknowledgments, for the *Diamonds* he sent me. And cheer him with this Thought, that one Day his Eyes shall be renew'd in *Paradise*, far brighter than those glittering *Jewels*. Adieu.

Paris, 20th of the 6th Moon,
of the Year 1646.

LETTER

LETTER IV.

To Dicheu Hussein Bassa.

TIS not easy to guess at the Motive, which induced the *Duke of Orleans* to begin this Year's Campaign in so rigorous a Season. It was the first *Moon*, and the Ground was cover'd with deep Snows (an ill Time to march in an Enemies Country.) And when these Snows were dissolv'd, Floods follow'd. It seems as if he were thirsty of Fame, and would acquire the Character of a *hardy Warrior*; resolving to shun no Fatigue, which might advance the Reputation of his Arms.

The *Duke of Enguien*, spurr'd on with a glorious Emulation, soon follow'd with another Army, but by a different Road. There are four *Mareschals* of *France* gone with them. These early Marches make a great Noise. But little of Action could be expected, while the weary *Flemmings* knowing the Passes of the Country, and the Force of the Floods, have kept their *Winter Quarters*, spending that Time at Ease, in preparing all Things necessary for a more seasonable Campaign, which they have now begun.

In this the *Spanish* Policy deserves Commendation; who would not expose the Health and Lives of their Soldiers to unnecessary Rigors, but waited till the *Sun* had well dry'd up the unwholesome Damps of the Earth, and shedding his benigner Influence through the Air, invited them forth into the Field. But when I thus approve the Wisdom of the *Spaniard*, think not that I condemn the sprightly *Genius* of the *French*, who seem to approach nearest the Bravery of the *Mussulman* Armies.

The Action of a *French* Officer was worthy of Remark, who being sent from the Camp with Letters to the King and Queen, arrived at the *Court* the 24th Day of the Second *Moon*, whilst the Ground was yet frozen hard. After he had deliver'd his Message, the *Chamberlain* of the *Royal Household* appointed him a Lodging for that Night
in

in the King's *Palace*, he being to return to *Flanders* the next Day. But he generously refused it, saying, *It became him not to lie in a Bed of Down, when his General, with the whole Army, were forced to sleep on the frozen Earth.* Therefore, causing some Straw to be brought out of the Stables, he took his Repose thereon in the open Air. The young King, extremely pleased with his Gallantry, ordered him a hundred *Pieces of Gold*, and recommended him to the *Duke of Orleans*, as one of the bravest Men in his Army.

I swear by the whistling of the Winds, and the rustling of the Leaves, that I honour such Virtue, even in an *Infidel*.

Paris, 20th of the 6th Moon,
of the Year 1646.

LETTER V.

To Kerker Hassan, Bassa.

THY Letter is come to my Hands, with the Present of *Kopha*, which is so much the more acceptable, because thou broughtest it thy self from the *Valley of Amoin*, the Place of my Nativity. It is an evident Sign that thou hast not forgot thy Countryman, in that thou condescendest to oblige him in so peculiar a manner. The Place where we drew our first Breath, is always dear to Mortals; and the Remembrance of that delicious Vale, affects *Mahmut* with singular Delight. 'Tis true indeed, I was brought from thence before I could distinguish one Place from another; but I have visited that Region since, and have Reason to pronounce it the most delectable Part of *Arabia*. Had the *Grecian Poets* seen that *Paradise*, they would not have so extoll'd the celebrated Fields of *Tempe* in *Thessaly*. This happy Vale is the *Elizium* of the *World*, blest'd with an eternal Spring.

Thou art highly oblig'd to the *Sultan* for the Liberty he has given thee to visit the Place of thy Cradle,

and to sojourn so long among thy Kindred. Thy Father was famous in that Country for hunting of *Lions*, and other *Beasts* of *Prey*. I have heard some of our *Tribe* praise his Valour and Dexterity, in the Chase of those fierce Animals. They told me, That in the Space of two Years, he had presented the *Beglerbeg* with twenty *Lions* Heads, kill'd by his own Hand: That he had three tame ones in his House, which he had taken when Whelps, from a *Lioness* of prodigious Bulk. That the Walls of his House were hung with the Skins of *Tigers*, *Panthers* and *Lions*, the Trophies of his indefatigable Diligence, Skill and Courage, in Pursuit of wild *Beasts*. In a Word, they said, He was the most successful Hunter in all *Arabia*. If thou inheritest his *Inclinations* as well as his *Blood*, (for they commonly go together) thou hast had a fair Time to range the Forests, and purge the *Desart* of those ravenous Creatures. Were it not for the Enmity of the *Gnats*, the *East* would be over-run with these Savages. They say, This little despicable *Insect* destroys more *Lions* than all the *Huntsmen* in *Asia*. For swarming about them in the Heat of *Summer*, they chiefly fasten on their Eye-lids, which they sting so vehèmently, that the *Lions* thinking to ease themselves by scratching, often tear their own Eyes out, and so are famish'd.

To understand well the different Natures of *Beasts*, is a Study fit for Kings. 'Twas the Glory of *Solomon*, to be accurate in this Knowledge: And *Alexander the Great* had such an Esteem for it, that he bestowed on *Aristotle* the *Philosopher* eight hundred Talents, only for writing a *Treatise* of *Animals*. Our *holy Prophet* was eminent above all other Mortals, for his Familiarity with the brutal Generation, understanding their Qualities and Language, and often discoursing with them. When he lived in the *Desart*, a *Libbard* continually waited at the Door of his *Cave* and did all the Offices of a kind and faithful Servant. Such Grace is given but to few.

But I forget my own Opportunity, of venting my Affections to my Country and my Friends. I forget that I am writing to one who is newly come from *Arabia*. Would to *God* I could see thee, were it but for an Hour. I have a thousand Questions to ask about my *Relations*, and what Changes have happen'd since I was there. But

But I must sacrifice these natural Fondnesses to the Will of *Destiny*. I am a double Exile : And since it is for the Service of the *Grand Signior*, I am resign'd.

Adieu, happy *Minister*; and if *Mahmut* may be admitted sometimes to mingle with the Train of thy better Thoughts, he shall count himself happy where-ever he is.

Paris, 2d of the 7th Moon,
of the Year 1646.

L E T T E R · VI.

To Hussein Bassa.

THE taking of *Retimo* in *Candy*, has fill'd the *Nazarenes* with Apprehensions of greater Calamities.

The first fortunate Strokes in a War, make deep Impressions on the Enemy; the Vulgar looking on them as the *Index* of their future *Destiny*. But repeated Successes chill their Vitals, bereave them of Courage and Hope, leaving them nothing but ominous Portents, and superstitious Presages of their approaching Ruin. So hard a thing it is to judge of Human Events, without being carried into Extremes. They already give over the whole *Island* for lost. I wish and believe it may prove true. Yet at the same time I know the Fortune of War is uncertain, and another Campaign may repair or revenge the Damage they have sustained in *this* and the *former*.

The *Venetians* lost five thousand Men before the Walls of that Town, among whom was General *Cornaro*, the *Viceroy* of the *Island*, slain in the first Onset, besides what were killed by our Soldiers when they entered with the retreating *Candiot*s, and sacrificed all to the Heat of Martial Passion.

But that which appeared most ominous to their Cause, tho' the present Damage were less, was the falling out of the *Supraveditor*, and the *Proveditor* of the *Isle*: Who not

agreeing about the Extent of their different *Commissions*, form'd two Parties; between whom there happen'd a furious Encounter, in which four hundred were slain on both Sides.

These sinister Events occasion'd the *Republick* to make fresh Applications to the Court of *France*; and an *Ambassador* is sent from this *Crown* to *Constantinople*, in order to mediate a *Peace*. They call him *Monsieur de Varannes*, a Man of a presumptuous Disposition, and who delights to attempt difficult Things. When there could not be found a Person, willing to undertake a Negotiation, which carries so little Probability of succeeding, this Gentleman, in a *Bravado*, offered himself; telling the *Queen*, that he made no doubt of so representing Matters to the *Grand Signior*, as would infallibly produce a *Peace*.

It had been easy for *Cardinal Mazarini* (whose Counsel the *Queen* follows in all Things) to have hindred this Man's Voyage. But those who are acquainted with the Pique that is between them, conclude, That the *Cardinal* consented to his *Commission*, on purpose to lay a Train for his future Disgrace; as knowing the Boldness of his Temper, was far from being seconded with equal Wisdom and Conduct; and that though he was prone to undertake great and hazardous Actions, yet he never had the good Fortune to accomplish any thing of Moment.

They that know this Gentleman's Character, say, That any Example will encourage him to rush into Labyrinths and Perils. And where Examples are wanting, he is ambitious to be made one himself. He fears not to tread in the Footsteps of such as have miscarried in the most desperate Enterprizes; but promises himself Success, where a Thousand have failed. In fine, he is esteem'd the rashest Man living.

I send thee this Description of the *French Ambassador*, that thou mayest communicate it to the *Sovereign Divan*. It will be no small Advantage, to know the Temper and Qualifications of *foreign Ministers*, residing at the *august Port*: Especially at this Juncture, whereon the *Fate of Christendom* depends. Besides, there cannot be too great Caution used, to obviate the subtle Trains of *Cardinal Mazarini*,

Mazarini, who, I fear, is contriving no kind Offices to the *Ottoman Empire*.

I kiss the Hem of thy Vest, *illustrious Bassa*, and bid thee adieu.

Paris, 2d of the 7th Moon,
of the Year 1646.

LETTER VII.

To the same.

THE Captain *Bassa* has the Reputation of a good Seaman among the *French*. They highly applaud his expeditious Relief of *Canea*, and no less commend the Secrecy with which he landed his Army, and took the Town of *Retimo*. The *French* are generally great Criticks in Military Affairs, and are not so partial to the Honour of the *Christians*, as to deny the Praises that are due to an expert Leader among the *Mussulmans*. Yet they are inconstant, and seldom retain the same Sentiments long. Every Circulation of their Blood, begets new Friendships, new Opinions, new Censures. In this they seem to inherit the Vices of the ancient *Gauls*, as well as their Country.

A Roman Emperor, who made War in this Nation, hath left excellent *Memoirs* behind him; wherein among other Things, he describes the Nature of the *Gauls*, their Dispositions, and genial Inclinations. He that shall read his Writings which were penn'd above sixteen hundred Years ago, and shall converse with the present *French*, will easily conclude, That the latter are a living Transcript of the former; and that their Humours and Actions are exactly copied from his Words. Yet in nothing does the Character of the primitive *Gauls*, suit more truly to the present Inhabitants, than in their furious Onsets in a Battle, and their equal Readiness to Flight. Their first Assault seems

to speak 'em *more* than *Men*, their *second*, *less* than *Women*; and they seldom venture on a *third*.

Wilt thou know then, how they obtain so many signal Victories? It is by Stratagems and Money. Where they cannot circumvent their Enemies, they corrupt a Party of 'em with Bribes and Pensions. Thus they purchase their Conquests, with a more powerful Metal than Steel. The Force of Gold, to which all Things yield, lays *Cities* and *Provinces* at the Feet of this invincible *Monarch*.

But, I pray *Heaven*, so to prosper the Armies of the *Empire* founded on *Virtue*, that this *Infidel Prince*, and all the *Nazarenes*, may experience their Gold to be as ineffectual as their *Swords*, against the Valour and just Revenge of the *true Believers*.

Paris, 2d of the 7th Moon,
of the Year 1646.

LETTER VIII.

*To the Venerable Mufti, Sovereign Guide of
the true Believers.*

THOU, who art all Goodness, the Arch-Type of Clemency and Virtue, wilt not number me among the importunate, for so often troubling thee with Disputes of our *holy Law*. I ask thee no common Questions, neither am I captious, seeking Occasions to darken what is apparent, or invalidate the Testimony of *him* who touch'd the *Hand of God*. I revere the *holy Oracles*, and the *Book* not dictated on *Earth*. Every *Chapter* I read in the *Alcoran*, makes me bless the *Angel* who took so many Flights, to bring down the *sacred Pages* from *Heaven*. And my Reverence is encreas'd towards that *Volume of Glory*, when I consider it was not hastily composed; every *Versicle* being the Product of *Divine Pre-meditation*. Doubtless it excels all the *Writings* in the *World*.

World. No *Scripture*, before or since, has approached to the *mysterious* Elegance of those *Cœlestial* Lines. Yet methinks I find a great Profundity of Wildom in the *Treatises* of the *Antients*.

Thou wilt say, my Station requires me to read Men more than Books, being not sent hither to contemplate, but to act for the Interest of my *Master*, and the *Ottoman Empire*. 'Tis true my Business is now to unravel the Designs of the *Infidels*; but bear with me, if I tell thee, that in order to this I took no wrong Course, when in my younger Years I applied my self to Books, which are but Men turned inside out, or metamorphosed into Letters; against whom, thus surviving themselves the Stroke of Death cannot prevail.

Those who have erected Statues of Gold, Silver, Brass, or Marble, to the Memory of departed *Heroes*, can but transmit the *Effigies* of their Bodies to Posterity; which, thou knowest, is the ignobler Part of Man. And herein they come short of the *Egyptians*, who have the Art of preserving the Bodies themselves incorruptible for a thousand Generations. But they who left their *Writings* to Posterity, have obliged the World with an immortal and lively Image of their Mind: This is properly the Man, and lives for ever; when the Body is consumed in the Grave, and the Statue perhaps is eat up by Time, or demolished by Envy.

Pardon this Digression, *oraculous* and *unerring* Mouth of *God*. I have a great deal to say, and cannot comprehend it in few Words. It has been enjoined by our *holy Doctors*, That a *Mussulman* should not read the *Books* of *prophane Infidels*. But tell me, thou who art the *Resolver* of *Doubts*, whether this *Precept* is extended to all, without Exception; or, whether a *Dispensation* may not be allowed to such as read those *Books* with one Eye, whilst the other is fixed on the *Law*, which balances the Mind with Truth? The *Alcoran* tells us, that the *Devil* has inserted some *Falsities* in the *best Writings*: But, is it not possible for a Man to separate the *Good* from the *Bad*? I read in the *Book* of *Glory*, many remarkable Things concerning *Alexander the Great*: But is it unlawful also to peruse what has been writ by others, of the *Life* of that

famous *Warrior*, and *holy Prophet*? Both *Grecian* and *Roman Historians* have related his Adventures in *Asia*, his Battles with *Darius* the *Persian Monarch*, and *Porus* the *Indian*. They praise his Continnence and modest Regard to *Sysigambis* and her Daughters, when they were his Captives; his inviolable Friendship to *Ephestion*, whilst living, and the affectionate Tears he shed for him after his Death. Yet they condemn him of cruel Ingratitude, for sacrificing *Clitus* to his Choler, and the Fumes of Wine, who was a faithful Friend, a valiant Soldier, and once had saved his Life in a Battle. They cannot pass over the Burning of *Persepolis*, without some Reflections on the unmanly Softness of this Warrior; who to please his Concubine, gave Orders, that the fairest and most magnificent City in *Asia* should be set on Fire. The *Persians* boast, that that City was built all of Cedar; that *Cyrus* had only displanted, not only *Mount Libanus*, but the choicest Nurseries of that fragrant Wood, through all *Asia*, to build this glorious City, in Emulation of *Solomon* King of the *Jews*, who was by other Princes thought to value himself too high, for building the Temple of *Jerusalem* of the same materials. They add, That *Alexander* found in this City ninety Millions of Caracks of Gold; that after the Debauch was over, and the Flames had consumed to Ashes this *Phoenix* of *Asia*, the Conqueror wept, and commanded the Money he had found there should be expended in raising another in its room, more glorious than the former: But that *Thais*, who had persuaded him to ruin it, was the only Obstacle to its Re-edification. For such was her Empire over this *Monarch*, that he could deny her nothing.

What I have said of *Persepolis*, is recorded by *Persian Historians*; other Writers make some Mention of it, but not so particularly. There are some also who mention his demolishing of *Tyrus*, a City so ancient, That 'tis said to be first built by one of the *Grand Childern* to *Noah*, of whom, thou knowest, the *Alcoran* speaks often. They tax him also with Cruelty, in causing two thousand of the chief *Tyrians* to be crucified, as a Sacrifice to *Hercules*. Thou art best able to judge, whether this be agreeable

able to Truth; for what *Mussulman* will believe, that the victorious *Prophet* was guilty of so barbarous an *Idolatry*?

The method he took to subdue this impregnable City, is an Argument of his invincible Courage; and that there is nothing impracticable, to a Mind armed with Resolution and Perseverance.

Tyrus was situated above half a Mile in the Sea, when the *Macedonian* demanded a Surrender. The Citizens trusting to the Strength and Height of the Rock whereon they lived, (for it was a perfect *Island*) and to their Distance from the Shore of the *Continent*, bid Defiance to him, whom *God* had ordained to subdue all Nations, between the Extremities of *India*, and the *Pillars* of *Hercules*. The *Conqueror*, enflamed at their Refusal of offered *Peace*, prepares for an Assault. He attempted, without the *Miracles* of *Moses*, to make a Path for his Army through the Sea. He followed the Steps of the *Babylonian Monarch*, who not three Ages before, had join'd this proud Nest of Merchants to the firm Land. 'Twice his industrious Soldiers raised a Causeway above the Waves to the very Walls of *Tyrus*; and as often was their Labour defeated by the watchful *Tyrians*. When the third time he proved successful; and in spite of all their Resistance by Fire and Sword, after a Siege of six *Months*, he scaled the Walls of that Queen of Maritime Cities; and convinced the World, that no human Force could put a Stop to his Conquests, whom *Destiny* had appointed to chastise the Nations of the *Earth*.

That Chapter in the *Alcoran*, which speaks of this renowned *Worthy*, tells us, That he marched so far Eastward 'till he came to a Country where the Sun rises. This Passage the *Christians* ridicule, saying, that the *Sun* rises and sets in all Countries; and that there is no stated Point of *East* and *West*, in the Fabrick of the World; since the same Place which is *East* of one Country, is *West* of another. Thus the Despisers of our holy Law cavil at the *Alcoran*, and say, 'tis composed of old *Wives Tales*; a rude indigested Collection of *Eastern Romances*, and superstitious Fables, calculated for the Meridian of Ignorance, first promulged in the savage and unpolish'd *Deserts* of

Arabia, and afterwards propagated by the Sword through those Countries, whose Vices had banish'd their Learning, and rendered them flexible to a Religion, whose highest Pretensions consisted in gratifying the Senses.

These Criticks consider not at the same time, that they argue against the *Old* and *New Testament*, (which is esteem'd the *Alcoran* of the *Christians*;) wherein there is often Mention made of the rising and going down of the *Sun*; of *East* and *West*, as proper Points or Marks, from which to take the Situation of Countries. Assuredly in this they are captious: For tho' there be no stated Point of *East* or *West* in the *Globe*, yet *India* being the nearest Region of this *Continent*, to that Part of the *Horizon* where the *Sun* daily first appears, it has not without Reason, gain'd the additional Epithet of *East*. And 'twas here the *Macedonian Hero* sweat, because he could conquer no farther, unless he would have begun a War with the *Fish* of the *Sea*.

There are many other Passages related of *Alexander's* Temperance, Moderation, Justice, Fortitude, and such like Virtues, and something of his Vices. But I will not tire thee with all that is said of this invincible Monarch; nor trace him in all his Marches through *Asia*. I will not trouble thee with what they say of his Journey into *Egypt*, and aspiring to be call'd the Son of *Jupiter Ammon*; his being poisoned at *Babylon*, in the height of all his Triumphs; and the cantonizing his Empire, among his chief Captains. Whatsoever in these Histories is agreeable to the holy *Alcoran*, I acquiesce to; what is repugnant to that Summary of Truth, I reject as a Fable.

Tell me, thou sovereign Resolver of Doubts, whether on these Terms I may not read the Writings of Infidels? Books are a Relief to the Mind oppress'd with Melancholy, and especially Histories, which also bring Profit, by rightly informing us of the Transactions of past Ages: So that Things, which were done thousands of Years ago, are made present to us. Where then is the Crime in reading these Memoirs of the Ancients? Is it not consistent with the Faith of a Mussulman to read these Histories, because they were penn'd by Heathens? Must we reject all that the Pagans did or said? Why then are the Works
of

of *Plutarch* had in such Veneration by the *Princes* of our *Law*? I tell thee, I not only read *Plutarch*, *Livy*, *Tacitus*, *Xenophon*, *Polybius*, with many other *Historians* that were *Pagans*, but, I improve by their *Writings*. Such rare Examples of *Virtue*, such illustrious Patterns of *Justice*. Such solid Precepts of *Morality* as these Authors abound with, cannot in my Opinion, hurt any Man, who desires to square his *Life* by the best Rules.

I read also the *Poets*, whose *Fables* and *Parables*, seem to me but to veil many excellent and profitable *Maxims* of *human Life*.

The *Story* of the Birth of *Typhon*, his warring with *Jupiter*, and his final Overthrow, denotes the monstrous Rise of *Factions* in a *State*, and their *Ruin*.

The *Cyclops* being employed by *Jupiter* in making *Thunderbolts*, and killing *Æsculapius*, for which they themselves were afterwards slain by *Apollo*, intimates the Use which *Sovereign Princes* make of cruel, covetous and unjust *Officers*; who when they have fulfilled the Pleasure of their *Masters*, are abandoned by them to the *Revenge* of the oppressed *Subjects*. This is commonly experienced in all *Monarchies*, and especially in the mighty *Empire* of the *Osman*s; where the *Bassa*'s, though the *Grand Signior*, for the Ends of *State*, connives a while at their unjust Oppression of the *Mussulmans* under their Government; yet in due time, to shew his Abhorrence of their Villanies, consigns 'em over to the *Executioner*. Thou knowest to whom the Bow-string was sent last; I wish his *Successor* may not equally merit it.

Ataon's being devoured by his *Dogs*, only for seeing *Diana* in a *Bath*, might have served as a Warning to *Useph* the *Black Eunuch*, who could not restrain his Tongue from babbling out the private Amours of *Sultan Ibrahim*. It was Danger enough to know the Secret; but to divulge it, was a sure Way to incur the *Revenge* of the *Prince*.

Not much unlike was his Error, who tho' he did not report it to others, yet had the *Presumption* to check his *Sovereign* to his Face, and reproach him with *Luxury*. Had he been acquainted with the *Fable* of *Endymion* and the *Moon*, it would perhaps have taught him, that it is not the Part of a *Favourite* to take Notice of his *Master*'s

Master's stollen Pleasures, but rather to invite him sometimes from the Toils of State, and unbend his Mind with Recreations.

There are many other profitable Remarks hidden under the Fictions of the *Poets*; which, tho' they may seem *mysterious* at first View, yet being examined with a little Attention, prove as easy to be understood, as the *Hieroglyphicks* were of old by the *Egyptians*, who knew no other Letters.

God, the *first Intellect*, who imprinted his *Mind* on *Tablets of Marble*, in *Letters of Arabick*, and writ the *Decalogue* with a *Beam* of his *Glory*; having also inspired all Nations with the Knowledge of *Letters*, grant, That whilst I read the *Records* of the *Gensiles*, I may not forget the *Precepts* of the *Alcoran*.

Paris, 23^d of the 7th Moon,
of the Year 1646.

LETTER IX.

To Muret Bassa.

A *Courier* came to this City last Night, bringing News of the taking of *Courtray* by the *French Army*. This is a considerable Town in *Flanders*, and commands a great part of the Country. The *Duke of Orleans* invested it on the ninth of the last Moon, and on the eighteenth lay down before it with the whole Army. The *Spanish Generals* hastened to its Relief, and brought thirty thousand Men of six Nations, to combat with the *French*. But they quarrelled about Precedency of Post. High Words pass'd between the *Duke of Lorraine* and *General Lamboy*. Thus, while they spend their Time in needless Contests, the *French* took the Town: And having left a strong Garrison there, part of the Army commanded by the *Mareschal de Grammont*, is marched to join the *Hollanders*, with design to attack *Antwerp*; and the rest follow the *Duke of Orleans*, who, they

they say, intends to besiege *Mardyke*. This is a Sea Town that has nothing in it considerable enough to tempt a *Conqueror*, save the Haven, which is of great Importance in those Seas.

We have had no Rains here these three *Moons*, which makes the People fear a *Famine*. Provisions of all sorts are very dear; and those who have great Quantities of Corn will not bring it to the Markets. The Fruits are all blasted, and a Distemper rages in the City, which fills all Places with Death and Mourning. The Cattle drop down dead in the Fields, and the Rivers are almost dried up. Men languish and wither, as if parch'd up by some inward Fire. Fearful *Apparitions* are seen in the Air; each Night brings forth new *Prodigies*. The People lament the *present*, and presage greater Calamities to come. While *Mahmud* perseveres unmoved, and neither molests himself nor others, about the *inevitable Decrees* of *Destiny*. I keep in the Path of my Duty, without turning to the *Right Hand* or to the *Left*. I serve the *Grand Signior* faithfully: I pray for his Health, and for the Welfare of the *Empire*. I neither give Alms to the *Infidels*, nor do them any Injuries. In fine, if I cannot reap any profit from other Mens *Virtues*, I take care their *Vices* shall do me no Harm.

'Tis said there will be a *Procession* here shortly, where, as the *King*, the *Queen Regent*, and the whole *Court* will assist bare Foot, for an Example to others. The Body of a certain Female *Saint*, whom they esteem the *Patroness* of this City, will be taken out of the *Church* where it lies, and will be carried with other *Reliques* of *Saints* thro' the Streets of *Paris*, to atone the wrath of *Heaven*, which seems to be kindled against them.

In the mean time I pray *Heaven* to send down its Blessings on the *Ottoman Empire*, and preserve the true *Faithful* from the three *Scourges* of *God*.

Paris, 23d of the 7th Moon,

of the Year 1646.

LETTER

LETTER X.

To the Aga of the Janizaries..

I Perceive thou hast follow'd the Advice I formerly gave thee, to read *Histories*, wherein thy Letter speaks thee very conversant. Thou wilt have no Reason to repent of a Labour that affords so agreeable a Diversion, especially to a *Soldier* and a *Statesman*. They open the Graves, and call forth the dead, without disturbing their Repose; and present to us those *Heroes* living, talking and acting great Things, whose Bodies have lain buried in Silence and Obscurity many Ages. They introduce us into the Closets of *Princes*, revealing their most secret Counsels. They make us familiar with the *Intrigues* of *Politicians*, and the *Stratagems* of *Warriors*. In fine, there is nothing publick or private, in the *Courts* or *Camps* of the greatest *Monarchs*, to which an *Historian* is a Stranger.

I applaud the Choice thou hast made of *Grecian Histories*, and others of the *East*, yet I counsel thee, not to neglect those of the *West*. The ancient *Roman Writers* are full of rare Examples; and modern *France*, which emulates all great and glorious Undertakings, takes equal Care to commit to Posterity, the *Lives* of illustrious Persons. I say not this, in Contempt of other Countries in *Europe*. The *Christians* of these Parts in general are accurate *Historians*. They are universally Learned, in regard there is no Kingdom in *Europe*, where they have not *Schools* and *Academies*, where all *Languages* and *Sciences* are taught. The Plough-men in the Fields speak *Latin* and *Greek*, which thou knowest are now grown obsolete, and no where to be learn'd but in *Books*. The *Mechanicks* are *Philosophers*; and every Man sets up for an *Historian*, or an *Antiquary*. It was not so in former Times, when the *Ecclesiasticks* had engross'd all manner of *Learning* to themselves, except some few of the *Nobility* and *Gentry*, who had the Advantage of *Patrimonial Libraries*, and Leisure to apply themselves to Study. For then it was
difficult

difficult to purchase *Books*, there being but few; and for those, they were obliged to the Labour of the *Scribe*. Hence it came to pass, that only such as had Plenty of Money, and a strong Inclination to Knowledge, monopoliz'd the choicest *Manuscripts* into their Hands, and bequeath'd them as a Legacy to their *Offspring*. But, since the Invention of *Printing*, *Books* are infinitely multiplied, grown cheap and common: And those *Histories* and *Sciences*, which before were shut up in the *Latin*, *Greek*, or some of the *Oriental Languages*, are now translated into the vulgar *Speech* of every Nation; whereby the lowest sort of People who can but read, have the Privilege to become as knowing as their *Superiors*, and the *Slave* may vie for Learning with his *Sovereign*. This makes the *Nazarenes* upbraid the *true Faithful* with Ignorance and Barbarism, because *Printing* is not suffer'd throughout the *Mussulman Empire*. They consider not the bad Consequences of this *Art*, as well as the good: And, that the Liberty of the *Press* has fill'd the World with Errors and Lies: Besides, they are Strangers to the Education of the *Mussulmans*, who are generally taught the *Arabick* and *Persian* Tongues from their Childhood: In which Two *Languages*, how many famous *Histories* have been writ? There is no point of useful Wisdom, which is not compriz'd in the *Writings* of the *Eastern Sages*. And as for unprofitable Treaties, and Pamphlets, with which the *Europeans* abound, they are superfluous and burdensom, bringing a double Loss both to Writer and Reader; while they rob them of their Time and Money, and commit a Rape on their Understandings. Add to this, the fatal Effects which this depraved Indulgence of *Printing* has produced in *Christendom*. What Sacrileges, Massacres, Rebellions and Impieties, have overflow'd most parts of the *West* in this licentious Age? What Hatred among *Christians*, what Seditions among Subjects, Diversities in Religion, Contempts of all *Law*, both *Divine*, *Natural*, and those of *Nations*? The Vices, at which former Times would have blush'd; nay, at the very naming of which our *Fathers* would have started, as at a *Prodigy*, are in these Days committed openly, without Shame, without Contradiction; whilst
there

there are Authors who dare publicly assert the Cause of Impiety, and patronize all manner of Prophanations.

But thou, who hast the Honour to guard the *incorruptible Seat* of *Justice* and *Virtue*, the bright *Throne* of the *Osman Emperors*, who are the *Shadows* of *God* on *Earth*, hast made such a Choice of *Books*, as commends thy Wisdom, and the Sincerity of thy Morals. Thou wilt not suffer thy Imagination to be tainted, with those enchanting *Ideas* of Evil, which are drawn by the Pens of some elegant *Writers*. All that thou seest in *Books*, is to inform thy Understanding, rectify thy Judgment, and enflame thy Affections with the Love of Virtue. To this end serve the *divine Precepts* of our *holy Doctors*, and other learned Sages; the *Writings* of *Philosophers*, and the Examples of renown'd *Heroes*. From these thou gatherest Strength, to practise the four *maternal Virtues*, and all the good Qualities that spring from those *Roots*.

Go on, and increase in the Graces and Accomplishments, which shall render thee worthy to be made the *Subject* of a particular *History*; while the old shall recommend, and the young shall covet, nothing more passionately, than to read the *Life* of *Cassim Hali*, *Janizar Aga*.

Mahmut salutes thee with a Kiss of Affection. Reverence thy self, and all Men will honour thee. So taught *Pythagoras*.

Paris, 17th of the 8th Moon,
of the Year, 1646.

LETTER XI.

To the same.

I Had forgot to perform in my other Letter, what thou commandedst me. Yet knowing the Esteem thou hast for *Women* of Virtue and rare Endowments, and with what Pleasure thou readest their *Stories*, I should ne-

ver

ver send any *Dispatch* to thee, wherein there is not a Relation of some *Heroine*. I will be more diligent hereafter to observe the Disposition of my *Superiors*, and will endeavour to procure a Collection of the *Lives* and *Characters* of all the famous *Women*, that have been recorded in *History*. In the mean while, hear what the *French* say, of *Christina* Queen of *Swedeland*, of whom thou requirest a Description.

She is the only Daughter of *Gustavus Adolphus*, the most victorious *Prince* that ever govern'd that Nation, and one of the most successful *Warriors* in the World. As his whole Life was led in the Field, so there he receiv'd an honourable Death, being slain in the Battle of *Lutzen*: Some say by the Treachery of *Duke Albert*, who had in Appearance deserted the *Emperor*, and offer'd himself a *Voluntier* to *Gustavus Adolphus*. I formerly mention'd this *Duke*, and that he was kill'd by a *Swedish* Lady. If the Suspicion of the *Swedes* be well ground'd, and that *Duke Albert* was really guilty of the Murder of *Gustavus*, it may be this was the Motive which brought those *Amazons* into the Field, to revenge the Death of their *Prince*. But it is impossible to be assur'd of the Truth, among so many different Opinions.

When the *French* speak of *Gustavus Adolphus*, they cannot restrain their Words on this side a *Panegyrick*. They say, he was a *Prince* above all Praise. 'Tis certain, his very Enemies admired his unimitable Courage, and matchless Fortune. I have sent thee the true *Effigies* of his Face, wherein thou wilt see a most agreeable Mixture of Majesty and Benignity, creating Respect and Love at the same Time in the Beholders. He was so familiar with every one, as if he had forgot himself, as well as he was a Stranger to Pride. He was a great Student in his Youth, and made himself Master of *Latin*, *French* and *Italian*; being also perfectly skill'd in Ancient and Modern *Histories*. He had a wonderful Faculty in discovering Impostors; a dextrous Wit in Time of Danger and Difficulty, being ready at Counsel, and swift in Execution; and as cunning at a Stratagem, as he was bold at an Onset. He was liberal to his Officers, and to all Men of Merit; but a severe Punisher of Disorders in his Army.

my. And that which crown'd all the rest of his Virtues, his Piety to God was singular, and worthy of Remark. The *French* relate a memorable *Saying* of this King, when he was once in his Camp before *Werben*. He had been solitary in the Cabinet of his Pavilion some Hours together, and none of his Attendants durst interrupt him; till at length a Favourite of his having some important Matter to tell him, came softly to the Door, and looking in, beheld the King very devoutly on his Knees at *Prayers*. Fearing to molest him in that sacred Exercise, he was about to withdraw his Head, when the King spied him; and bid him come in; saying unto him, *Thou wonderest to see me in this Posture, since I have so many thousand of Subjects to pray for me. But I tell thee, that no Man has more need to pray for himself, than he, who being to render an Account of his Actions to none but GOD, is for that Reason more closely assaulted by the Devil, than all other Men beside.*

Gustavus was born in the Year 1594. at which Time, they say, a Comet was seen in the Form of a Sword, with its Point directed toward *Germany*; which the *Astrologers* of those Times interpreted as a Presage of that King's warlike Genius, and of his future Conquests in the Empire. He came to the Government before he had seen full seventeen *Winters*, and was cut off in the eight and thirtieth Year of his Age.

It is said, That a few Days before his Death, when his Soldiers receiv'd him with infinite Acclamations and all the Marks of an unusual and intemperate Joy, he seem'd to be troubled at it, saying, *That he took that excessive Demonstration of his Soldiers Love, for an Omen of some approaching Disaster: And that he was assured GOD would, by taking him away, teach them, that there is no Confidence to be repos'd in any Mortal.*

After the Death of *Gustavus*, the States of the Kingdom assembling, proclaim'd *Christina* Queen; and, during her Minority, committed her to the Tutelage of five principal Officers of the Kingdom, who also took on them the whole Care of the Commonwealth.

She is perfect in seven Languages; well vers'd in Ancient and Modern Philosophy, and a complete Historian. In
fine,

fine, she has acquir'd the Title of the *most learned Princess of her Time*.

She is of a graceful and majestick Aspect; has a piercing Eye; wears part of her Hair loose about her Temples, and flowing down in Curls to her Shoulders; the rest braided up behind, in Form of a Wreath. Thus is she represented by her Picture, which I have seen in a Gallery of *Cardinal Mazarini's* Palace, who professes a great Veneration for this Queen. Could I have purchased her *Portraiture*, as I did her Father's, I would have sent it thee: But all the Pencils in *Paris* are hardly sufficient to supply the Closets and Galleries of the Nobles, with this admired Figure. She is become the *Idol* of the *French*.

Many great *Matches* have been offer'd her, but she refuses all, either for Reasons of *State*, or Dislike of the Persons, or an Aversion she has for a married Life; or through Opposition of her Nobles, who seem to covet to be govern'd by a *Maiden Queen*. Soon after her Father's Death, the King of *Denmark* attempted to make her his Wife; but his Address was abruptly rejected.

No better Encouragement did the King of *Poland* lately meet with, who twice solicited the same thing for himself, and was as often repulsed. But this, 'tis thought, proceeded from some politick Reasons, he being descended of *Sigismund*, a former abdicated King of *Sweden*; all whose Posterity are for ever excluded from enjoying the *Swedish Crown* by a Law.

The *English* also gloried in a *Virgin Queen* the last Age: Her Name was *Elizabeth*, whom thou can'st not but have heard of. She was the Daughter of *Henry VIII.* King of that Nation. She was a *Princess* of an extraordinary *Genius*, remarkable for her Wit and Learning. 'Twas one of her Subjects, who the first of all Mortals, sail'd round the *Globe*: And, by his fortunate Service, she vanquish'd the reputed *invincible Armada* of *Spain*. She govern'd her Kingdom with such exquisite Conduct as made the greatest *Potentates* revere her Wisdom. 'Tis to her Bounty the *United Provinces* owe the Rise of their present Grandeur and Riches; when they address'd this potent Queen in Form of humble Suppliants, entitling themselves, *The Poor Distress'd States*. But now they're
High

High and Mighty, pushing for an Equality with *Sovereign Princes*.

I cannot comprize in a Letter all that may be said of this great Queen. Besides *Historians* vary in her Character. Those that speak most impartially, say, That she had extraordinary *Virtues*, yet was not free from great *Vices*. We must not expect in any Mortal, a Temper exempt from the common Malediction; much less in that Sex, whose natural Weakness claims our Indulgence and Excuse. It is admirable to see or hear of a *Female*, whose active Soul can disengage it self from the common Frailties of *Women*, and perform Things scarce below the Power of *Masculine* Virtue.

If thou thinkest my Letter too tedious, accuse thy self for commanding me to write of Persons whose uncommon Gifts and transcendent Virtues, the most accurate *Historians* can but render in *Epitome*; and the most durable *Records* of *Fame* will injure, in not being capable to transmit them to *Eternity*.

We ought not to contemn the Excellencies of the *Nazarenes*; who, though they are unhappy in not knowing the *Alcoran*, yet they have a *Law* engraven on their Hearts; which if they observe, they shall be in the *Number* of the *Blessed*.

I am no Stranger to thy Moderation and Justice, being fully satisfied that thou honourest Virtue, even in the most prejudiced Enemy of our *holy Profession*. Let the *Furioso's* among the *Mussulmans* or *Christians* say their Pleasure, thou and I shall be conformable to our *holy Law-giver*, in believing, *That the innocent and good of all Religions shall have no Reason to tremble at the second Sound of the Trumpet*.

Paris, 17th of the 8th Moon,
of the Year 1646.

LETTER

LETTER XII.

To the Selihtar Aga, or Sword-Bearer to
the Grand Signior.

THE Duke of Orleans is newly return'd from the Campaign in *Flanders*. He seems to be either tired with his Fatigues of War, or at least to be satisfy'd with his Exploits this Summer.

After the Conquest of *Courtray*, of which thou hast heard in the *Divan*, this Prince march'd directly to *Bergues*, which he took, after a Siege of six Days. Then being join'd by the Duke of *Enguien's* Forces, he lay down before *Mardyke*. This Town had been in the *Spaniards* Possession ever since last *Winter*. Now it held out to a Miracle; but, after a stout Resistance, was at last forced to surrender. There were slain before it many of the chief Nobility of *France*. The *French* enter'd it, on the four and twentieth of the last *Moon*.

The Churches here are hung with Mourning, and the *Escutcheons* of the Heroes, who lost their Lives in the Bed of Honour. The Bullets which know no Difference between the noble and vulgar, seem in this Battle to have been directed by Art or Envy: As if the Flower of the Army had been cull'd out for Marks.

In a Letter to *Murat Bassa*, I gave an Account of a grievous Drought and Mortality in these Parts. Now Heaven seems to be pacified, and the Angel of Death has put up his Sword. Yet the Scarcity of Corn, and other Necessaries, continues still; only there is Plenty of Wine, which the Poor, who have most Need of it, abstain from, lest it should enrage their Appetites, already sharpen'd with Hunger, whilst they have little or nothing to eat.

Thou wilt wonder at the Diet of these miserable Wretches, whom Oppression and Poverty has forced to feed on Frogs and other Vermin; yet they extol it for a dainty Dish. Both Poor and Rich reckon it a Feast,
when

when they can make an Addition of a few *Mushromes*, which they commonly gather themselves. This is a *Vegetable*, of which the *Italian Proverb* says, *Mushromes well pickled with Spices, may do no Harm, but can do no Good.*

God, who has commanded us to separate the clean from the impure, and has taught us what we may eat without Pollution, grant, that we may not, either through Necessity, or to indulge our Appetites, taste of any thing, which has in it the least of the *seven Maledictions.*

Paris, 14th of the 9th Moon,
of the Year 1646.

LETTER XIII.

To Abubechir Hali, Merchant in Aleppo.

THOU tellest me a tragical Story of one of thy *Wives*, that she is become a Fugitive, and gone away with thy *Slave Lorenzo*, whom I remember to have seen at thy House at *Constantinople*. Either thou wert too unkind to them both, or gavest them both too much Liberty: Whichsoever of these Ways thou hast exceeded, thou art in the Fault. Too great an Indulgence, either to a Wife or a Servant, makes them presumptuous: And too great Severity hardens them to Despair. However, since it is so, I advise thee to comfort thy self with this Thought, that thou art rid of *two Evils*. Had they prov'd faithful, they would not have merited that Title; but now they are neither worthy of thy Grief, nor of thy Revenge.

But if thou art resolv'd to pursue them, ask not my Counsel or Assistance in this Place, where I should have as much Reason to apprehend Danger as they. 'Tis true, I know thy *Slave*; but were I to meet him in the Streets of this City, I should be very unwilling, by discovering him, to be made known my self. Besides, thy

Passion

Passion has made thee forget, that the *Nazarenes* would commend his Wit, and rejoice in his Fortune, who being a *Slave* to one whom they esteem an *Infidel*, has now, by his wise Conduct, purchased both his Liberty, and a beautiful Mate, with no small Treasure.

I rather advise thee, to apply thy self to *Jasmir Sgire Rugiel*, the little *Astrologer* in *Aleppo*, who perhaps may tell thee some News of 'em. There is not a Star in the eighth Sphere can stir, without his being privy to it. And he pretends to behold in their Motions, whatever is done on Earth.

But to be serious, thy *Slave* was an ungrateful Fellow, thus to abuse all thy Favours. Thou hadst made him in a manner Master of all thy Riches, only reserving thy *Wives* to thy self. And if the Desire of Liberty tempted him to escape, he ought in Justice to have sacrificed his Lust to the Regards he owed thee. But every *Slave* is not a *Joseph*. *Lorenzo's* Villainy puts me in mind of the Continenence of an *Italian Marquis*.

This young *Lord* fell in Love with a *Dutchess* of singular Beauty, but knew not how to make her sensible of it. At length *Fortune* favoured him with an Opportunity beyond his Expectation. One Evening, as he returned from Hawking, he pass'd through the Fields of that *Dutchess*, bordering on the *Palace*. The *Duke* her Husband, and she, were walking together, as the young *Lord* came by. The *Duke* seeing his Train, and what Game they had been at, ask'd him some Questions concerning their Sport, and being of an hospitable Disposition, invited him into his Palace to take a Collation. Nothing could be more agreeable to the young Lover. He accepted the Offer, and here commenced an Acquaintance, which made way in Time for an Affignation between the *Dutchess* and him. He was let into the Gardens one Night, and so conducted privately to her Chamber, where she lay ready in Bed to receive him. After some Compliments, the *Dutchess* said, *My Lord, you are obliged to my Husband for this Favour; who, as soon as you were gone from our House, the first time we*
saw

saw you, gave you such Commendation, as made me conceive an immediate Passion for you. Is it true, Madam? (replied the young Lover already half undress'd;) Then far be it from me, to be so ungrateful to my Friend. With that he put on his Garments again, and took his Leave.

But it cannot be expected that so much Virtue should be found in a *Slave*. I would not have thee vex thyself, for what cannot be recovered. Adieu.

Paris, 14th of the 9th Moon,
of the Year 1646.

LETTER XIV.

To Solyman his Cousin.

I Cannot approve thy Singularity, in prescribing to thyself a Rule of Life, different from that wherein thou wert educated, and from the laudable Manners of all true Believers. Thou hast not done well in deserting the publick Congregations of the Faithful, to follow the Superstitions of new upstart Sects; who, whilst they profess greater Purity than others, do secretly undermine the Credit of our holy Lawgiver, reproach all the Musulmans throughout the World, and introduce Libertinism, and a Contempt of the Majesty which cannot behold Uneleanness.

Are they wiser than their Fathers, who for so many Ages have obeyed the sacred Traditions? Or, will they pretend to correct the Messenger of God? He commanded us to observe the Purifications taught by the Angel: Whence do these Innovators derive their new founded Authority, of dispensing with the positive Injunctions of Heaven? Will they enter into the Blasphemy of the Infidels? And say, the Prophet was a Seducer, and the Alcoran is but a Collection of Fables? If they believe the Pages replenished with Truth and Reason, why do they seek to retrench the divine Commandments, and traverse the

the Law transported from Heaven? Is it an Argument of their Piety, that they carve out to themselves such a Religion, as suits with their licentious Spirits? And, that they pick and chuse such Precepts, as indulge them most in a careless Life? Is this to be Mussulmans, that is, resign'd, when they will not obey the sovereign Lawgiver of Heaven and Earth, but upon their own Conditions? Cousin, I counsel thee, to beware of these Schismaticks; who by breaking the Unity of the true Believers, secretly oppose the eternal Unity it self, on which our mighty Empire is founded, and rests.

I am obliged to the Post, who waits at my Door, till I have finished my Dispatches. Therefore I cannot now answer thy Letter at large: Another Time expect a more ample Expostulation. Mean while, I advise thee, to return to the Practice from which thou art fallen: Go to the Assemblies of those, who pour out devout Oraisons; keep a clean Skin, and a pure Heart, and make not thy self a Companion of Swine.

Paris, 24th of the 10th Moon,
of the Year 1646.

LETTER XV.

To Hafnadar Bassy, Chief Treasurer to the
Grand Signior.

THIS Day Paris makes a Figure like ancient Rome; when that Mistress of the World honoured her Generals with publick Triumphs at their Return from the conquered Nations. The Streets are hung with Tapestry, and strewed with Laurels: The Shops are shut up. The young Men and Virgins are cloathed in their best Array. They walk up and down in Consorts, singing the Duke of Enguien's Praise; whilst the old and decrepid sit at their Doors to see the Hero make his Entry, and rehearse the Memoirs of their former Years. With Tears

of Joy they heap Blessings on the victorious Youth, as he rides along: And throwing their Age and Crutches by for a while, they consecrate the rest of the Day to the publick *Jubilee*.

Wouldst thou know the Occasion of all this Joy: 'Tis to welcome this *Prince* home from the successful Toils of War. For let his Courage and Conduct be what it will, if he had made a fruitless Campaign, his Entertainment had been different. But *Fortune* has been propitious to him; and the happy Event of his Arms, crowns him with Glory.

After the Departure of the *Duke of Orleans* from the Camp, the Command of the whole Army devolved on this *General*, whose fiery Genius would not let him rest, till he had done something worthy of the Character he aimed at.

His first Attempt was on a Place of no great Strength, called *Furnes*, which he took with Ease. Then he march'd to *Dunkirk*, one of the strongest Towns in *Europe*. There was in it at that Time, a Garrison of twenty five hundred Foot, and three hundred Horse, commanded by a *Nobleman* of great Valour. I think they call him the *Marquis de Leide*. This *Governor* did so many brave Things in Defence of this Place, as even surpass'd his own Fame, and the Expectations of others, tho' both were very great. Yet at length he was forced to yield to the Courage and Fortune of the young *Duke*; and that at a Time when the other *Spanish Generals* were coming to his Relief. The Town was surrendered on the 7th of this *Moon*. And the *Duke* having left the necessary Commands to the *Mareschals* his Lieutenants, is come home to receive the Acclamations of the People, the Honour of a publick Triumph, and the particular Caresses of the King, and the whole *Court*. Amidst all this Applause and Glory, he must be content to stand the Shock of Envy, which always endeavours to lessen the Reputation of the brave and heroick.

As for *Mahmut*, he neither envies nor admires the fading Honours of Mortality: Knowing, That when a Man is on the highest Pinnacle of human Glory, he stands uneasy;

uneasy; nor can he descend from thence, but by a Precipice.

Paris, 24th of the 10th Moon,
of the Year 1646.

LETTER XVI.

To Ibrahim Haly Cheik, a Man of the Law.

IF it be a Sign of a flourishing State, when Vices are suppressed, one would presage, That Paris is in a thriving Condition. The Governor of this City has newly published an *Edict*, forbidding all *Stews* and *Brothel-Houses*, under severe Penalties; banishing all *Harlots*, and such as by the Toleration of the Government have hitherto made a Profession of *Whoredom*, getting a Livelihood by debauching the Youth of the City. This appears a great Novelty to the *French*, who in this Matter have been permitted all along to live in an unbridled Licentiousness. The lewder Sort exclaim with open Mouth against this unseasonable Rigour, (as they call it) and those who are ashamed to appear publick Advocates for *Harlots*, yet privately murmur against their *Superiors*, for retrenching a Liberty, without which, they say, their Lives would be uncomfortable.

They give a very favourable Character of a *Whore*; calling her, *A certain kind Creature, born to mitigate the Labours, and soften the Cares of human Life*. They plead, That such Women are necessary Members of a *Commonwealth*; whilst with their Caresses, they restrain libidinous Youth from falling into greater Enormities: That the State receives no small Profit from the *Tribute* which is levied on these *Houses of Pleasure*; and that therefore they have been, and are permitted in all Countries. That the *holy Father* himself tolerates an infinite Number of them in *Rome*, which nevertheless has acquired the Title of the *Holy City*. That all the *Princes* in

Italy have followed his Example, there being no other way to prevent Adulteries, Incests, and the Vice which ought not to be named. That the *State* regarded not the Morality or Immorality of Mens Actions, any farther than they tended to the publick Welfare: And in fine, that so vast a Number of *Priests*, and *Religions*, served for no other End, but to atone by their Sacrifices, Prayers, Alms, and Fasting, for the Sins of the People.

These are the Discourses of such as patronize the Corruption of Government; and are unwilling to be weaned from a Wickedness, established by immemorable Custom in the City. But those who cherish an Esteem for Virtue, and an incorrupt Life, applaud the Wisdom and Resolution of the *Magistrate*, saying, That he deserves a *Statue* to be erected to his Memory, who first had the Courage to check this popular Evil, and introduce an Integrity of Manners.

I, who was bred in the *Profession* of *Purity*, and the *Law* which admits no *Pollution*, cannot but acquiesce to the Sentiments of the latter; our *holy Law-giver* having expressly forbidden the Practice of Uncleanness and Fornication with Strangers, and Women that prostitute themselves to all Lovers. It being sufficient, That to gratify human Passion, and to sweeten the Toils of Life, he has indulged us the Use of four Wives, and as many other Females as we can purchase, either by the Sword, or Money.

Adieu, sage *Cheick*; and, if I have interrupted thy more important Studies with so trivial a Subject, believe, That it is for want of a proper Occasion to signify to thee, how much thou art in my Thoughts, and that I would not have our Friendship die, through too long Silence.

Paris, 24th of the 10th Moon,
of the Year 1646.

LETTER

LETTER XVII.

To Mustapha, Bassa of Silistria.

THE Fortune of War has ravish'd *Asac* from the *Grand Signior*, but has not robb'd thee of the Glory thou acquiredst three Years ago in the Conquest of that City, nor sullied thy present Arms with any Marks of Disgrace, that were of late so vigorously employed to relieve it. Had the *Muscovites* performed the same part, when thou didst encircle that Nest of Pyrates with the *Ottoman* Forces as they have now done, the *Cossacks* would not then so tamely have abandoned their native Seat, and left the Characters of their Despair, imprinted in the Ruins of their Habitations. The Protection of that potent Crown, has given them new Vigour; and 'tis to the Valour of those *Northern Salvages*, they owe the Liberty they now enjoy, to sit by their own Fires.

The *Muscovites* are a fierce and warlike Nation, inur'd to Hardships from the Womb. The Midwives plunge the new-born Infants in cold Water; and if they out-live not that Trial, the Mother thinks her Child not worth a Tear. The Women have no partial Tenderesses for their Babes, but cherish all for the Service of their Country. They teach them, when young, to rowl in Snow, and bathe themselves in Ice dissolved to Water. They make them familiar with the Extremities of Heat and Cold, Hunger, Thirst and Labour, that when they come of Age, and can bear Arms, they may go boldly to the Wars, and bravely throw their Lives away to serve the publick Good. In this they seem to revive the Wisdom of the ancient *Spartans*, who gloried in nothing so much as in educating their Youth hardly, and free from the effeminate Softnesses of other Nations. They esteem'd Infancy and Youth the Spring-time of good Manners, when Virtue is in the Blossom: If that be nipp'd or blasted, the Fruit must prove abortive, and unprofitable.

Therefore they took Care to season their early Years with wholesome Instructions, and masculine Exercises.

Who, among the Warlike *Osmans*, does not laugh at the unmanly Education of the *Persian Sophi's*, who being for so many Years confined to the Company and Discipline of Females, seem fitter to be made Overseers of a Nursery, than to ascend a Throne?

But thou wilt say, I take large Leaps from the North of *Europe*, to one of the most Southern Tracts in *Asia*. I was discoursing of the *Muscovites*, and the Assistance they afforded the *Cossacks* in recovering *Asac*. I passed from thence to the Manner of their Education. Permit me now to divert thee with something peculiar and uncommon, in the Character of the *Russian* Women. I am acquainted with a Gentleman in this City, who has travell'd through all that Part of *Europe*, and resided some Years at *Moscow*. He says, the *Russian* Wives think themselves not beloved by their Husbands, unless they beat them every Day. They take his Correction as a Mark of his Favour and Esteem. If these silly Females are angry or peevish, he has no other Way to court them into a better Humour, but by Stripes. This is the only convincing Argument of his Sovereignty over them, the Demonstration of his Manhood, the Charm which fastens both their Love and Obedience.

He highly applauds the absolute Resignation which this People shew to their great *Duke*, in that they pretend not to possess their Estates and Lives, but through his Favour, and during his Pleasure. He says, the Succession of the *Czars*, or great *Dukes* of *Russia*, was in former Times determined after this manner. A great Stone was placed in a large Field belonging to the City of *Moscow*: When any *Czar* died, his Sons, or the next of Kin were conducted into this Field, and placed all at an equal Distance from the Stone. Then, at a certain Signal given, they all ran together toward it; and he that first reached it, so as to stand on the Top of it, was established in the Throne.

The Reverence which these People pay to their *Prince*, may, in part, be ascribed to his seldom appearing

pearing in Person to them, and then surrounded with his *Boyars* or *Nobles*, in the most magnificent Equipage that can be supposed proper, to strike a Terror and Awe into his Subjects, and cause them to honour him, as little less than a *God*. The Eyes of the *Vulgar* are dazzled with so many Splendors, of Silver, Gold and Jewels; and when the *great Duke* makes his solemn Appearance, or Cavalcade, they are almost ready to think, that Heaven has descended to Earth, to do them the Honour of a Visit. These are the Arts of *Russian* Policy, by which such an infinite Number of People are charmed into an Obedience to the *Sovereign*. Doubtless the *Majesty* of a *King*, receives no small Lustre from external Ornaments; the Multitude being captivated with whatsoever is gay and glittering. Yet our glorious *Sultans* scorn to borrow Advantage from, or owe their Grandeur to, any Thing but their exalted Blood, and sublime, innate Virtues.

But every Nation have their peculiar Customs, and distinct Reasons of State. The Constitution of all Governments is not alike. The Model of *Lacedamonian* Policy, would suit ill with *Athens*.

Thou, whose Education was in the *Royal Seraglio* of the *Osman Emperors*; who hast been instructed to imitate the *Bee*, which sucks *Honey* from every *Flower*; Thou, that knowest how to make a Choice of good Examples, and to reject the ill; practise the Valour of *one* Nation, the Prudence of *another*, the Frugality of a *third*; so shalt thou be consummate in Virtue, and acquit thy self a good *General*.

Paris, 15th of the 11th Moon,
of the Year 1646.

LETTER XVIII.

To Solyman Kyzlar Aga, Chief of the Black Eunuchs.

I Am just now returned to my Chamber, from the *Palace of the King*. As I pass'd along the Streets, I saw in every Face the Signatures of a profound Sorrow, which seems to have diffused itself over their whole Bodies; for both the *Court* and *City* have put on *Mourning*, for the Death of *Henry Bourbon*, late Prince of *Conde*.

He was not full sixty Years of Age, when he left this visible World, to be new-born in a Region utterly unknown to Mortals. The *French*, not without Reason, lament the Loss of a Man, who to speak the least of him, buoyed up the domestick Interest of this Kingdom, which seemed otherwise inclined to totter. He was the Balance which pois'd the different Passions of the *Court* and *City*, by his Prudence and Justice, calming both into a peaceable Mediocrity.

He was born some *Moons* after his Father's Death, whom the most execrable Method of murdering would not suffer to spin out those Years which *Nature* would have indulged him, being snatched away by Poison.

Henry IV. so long as he remained without Issue fixt his Eyes on this posthumous young Prince, and gave him an Education suitable to one whom *Fate* had designed to be the Heir of the *Crown*. Yet afterwards Jealousy cool'd his Affection, when the Prince had married *Charlotte* the Duke of *Montmorency's* Daughter, whom *Henry IV.* loved to a Degree of Passion.

It is dangerous to have a sovereign Prince's one's Rival in Love. That Match had well nigh ruin'd the young Prince of *Conde*. He was forced to fly into *Holland* with his Princess, and make that Province the Sanctuary of her Honour. From thence he travelled through *Germany*, and re-

returned not to *France*, till after the Murder of *Henry IV.*

During the Minority of *Lewis XIII.* he headed the Factions, affecting to become popular. Were it not for his Ambition, his Life had been without Blemish, and he might have blown out *Diogenes* his *Mid-day Candle*. But no Man is free from Fault. All the Difference between the virtuous and vicious, consists in this, That one commits fewer Crimes than the others, and those not by Intention or Habit, but through the insuperable Proclivity of *Nature*. Every Man has his *genial* Vices, his *constitutional* Errors; and tho' he may appear a *Saint* in all things else, yet in these he will still be a *Sinner*.

He suffer'd five Years Imprisonment in the *Bastile*, which is a Place put to the same Use, as the *Castle* of the *seven-Towers* in *Constantinople*. The *Princess* his Wife was his Companion all the Time, and shared in his Misfortunes, as well as his Prosperity.

During that tedious Confinement, he became Father of a Daughter, who was afterwards married to the Duke of *Longueville*. And when he was set at Liberty, he begot the Duke of *Enguien*, now *Prince of Conde*, and the *Prince of Conti*.

The *French* speak well of the departed *Prince*. He was of a lively Spirit, chearful and affable in Conversation, mixing daily Recreations with his severer Business, regularly observing Order in all his Affairs. Yet they say he was covetous, having heaped up great Treasures by a Parsimony, which none of that *Blood* had ever before practised.

On his Death-bed he recommended two Things to the Practice of his Son, the Duke of *Enguien*; Never to revenge a private Injury; and, Freely to hazard his Life, for the publick Good.

I chose to transmit to thee the News of this *Prince's* Death, with this brief Account of his Life, and Character of his Disposition, in Regard thou hast seen him in *Germany*, and I remember to have heard thee speak in his Praise.

Continue to love *Mahmut*, who is never forgetful to oblige his Friends.

Paris, 15th of the 11th Moon,
of the Year 1646.

L E T T E R XIX.

To the Kaimacham.

THE *Posts* from *Catalonia* came in last Night, laden with ill News from the Army, which has been forced to decamp from before *Lerida*, leaving the greatest part of their Artillery to the *Spaniards*. That Place was always fatal to the *French*. Yet the Passion of the Court vents its self on the Count *d'Harcourt*, because he could not reverse the *Decrees* of *Destiny*. All his former meritorious Actions seem now to be cancell'd by this one Disgrace, though it was unavoidable: So peevish are Princes, when their Expectations are cross'd. Some suspect him guilty of private Correspondence; others tax him with Cowardice. All this is during the Heat of their Resentments: The same Persons, it may be, will change their Censure, when they consider, That he had lain before it seven *Moons*, even 'till the Trenches of his Camp were fill'd with Snow, and that his Soldiers died of Famine and Cold: For the *Winter* began to be insupportable, and the Country was barren of all Things necessary to sustain such an Army. I cannot see wherein this General deserves a Reproach; unless it be a Crime to be a Man, and to have the Command of such as are made of Flesh and Blood, as well as he.

In *Italy*, the *French* have taken *Piombino* and *Porto Longone*. This latter is the most important Town in the *Isle* of *Elbe*, yet was not able to sustain above nineteen Days Siege.

They say, There is a Fountain in this *Island*, whose Waters flow at the *Sun-rising*, but in the *Evening* are dried up. The *Superstitious* have odd Conceits of this Fountain,

tain, relishing of the ancient *Pagan* Vanities; but the Learned attribute it to *Natural Causes*. So the *Jews* tell of a River in the *East*, that stands still on the *Seventh* Day of the Week. This they adduce as a Confirmation of their *Law*, which commands them to rest from Labours on the *Seventh* Day, because on that Day *God* rested from forming the *Creatures* of the *World*. They say also, That the *Satyrs*, and other *Monsters* of the *Desert*, shun the Light of the Sun that Day, hiding themselves in Caverns of the Earth, and cursing the *Sabbath* because it surprized *God* before he had quite finish'd their *Forms*; for which Reason they are *imperfect* and *monstrous* to this Day.

The *Divine Unity*, who is the *Root* of all *Numbers*, and has consecrated the Number *Seven* to many *mysterious* Ends, grant, That neither thou, nor I, may forget the Answers we must give to the *Seven* Questions of the *Porter of Parádise*.

Paris, 7th of the 12th Moon,
of the Year 1646.

L E T T E R XX.

To Bajazet, Bassa of Greece.

IT appears to me, by evident Symptoms that there is some deep Design a-foot in this Court. The *Grandeess* assemble often, and sit late. Extraordinary *Couriers* are sent out; and come in, at all Hours of the Night. Strange Reports are industriously spread about the City. Trading is at a Stand, the *Banquiers* reserv'd, and little Money stirring, which makes the Populace murmur. They complain of the Times, as is usual in publick Discontents: The *old* discourage and incense the *young*, by making Comparisons of this Age and Reign, with the happy Days of *Henry the Great*. They fill their Ears with golden Stories of former Times, and inspiring into them a Love of the past, they equally introduce a Hatred of the present Government. These are the common Artifices of Facti-

on &

on; and though none appears yet under any distinct Name or Title, yet 'tis easy to prognosticate, from these Preludes, that e're long the Mask will be taken off, and Sedition will shew her self barefaced.

To other Day a Fellow run crying through the Streets, *God save the King, but the Devil take the Italian*. He was follow'd by a few, and those of the most contemptible. Yet no Officer or Magistrate in this City would cause him to be apprehended, or attempt to suppress the Mutiny he was raising. The Citizens smil'd at his Boldness, and Money was brought him from unknown Hands: The Women bless'd him as a *Prophet*, and the Virgins fell down before the *Altars* on his Behalf: The *Temples* were crowded with Votaries, or rather with the Fautors of this new Sediti-on; as if they strove to draw their *Gods* into the Cabal, and would make *Heaven* it self abett their Tumults. His Train increas'd as he measur'd the Streets; till at length he was seiz'd by the *Royal Guards*, the Rabble disperfed, and all things restored to Quiet. That Night a double *Watch* was kept throughout the City; the Fellow was strictly examin'd, and put to the *Rack*; yet no Confession could be extorted from him, save, *That the Publick Good induced him to take this Course: That the Tyranny and Oppression which Cardinal Mazarini exercised, were insupportable: And, That he was ready to sacrifice his Life for the Welfare of his Country*. He is condemn'd to the Gallies, during his Life. And great Endeavours are used to find out the Authors of this Novelty: For he is looked on but as an Instrument, set at work by some Malecontents of higher Quality, and the Fore-runner of some more formidable Insurrection.

Proclamations are issued out, to forbid all Discourse of *State Matters*: But the People spare not to whisper their Sentiments.

The young *King* is taken ill, which augments the publick Jealousy: Men shake their Heads, and look dejected, as they walk along the Streets. Some menace Revenge with their furrow'd Brows; others speak openly, *That the Kingdom is sold to Strangers*. A general Consternation and Disorder has seiz'd all, while their Fears prompt them daily to expect a Change. To obviate the
Mischiefs

Mischiefs which those popular Passions threaten, Soldiers are drawn from divers Parts of the Country by *Mazarini's* Order, and by insensible Companies quarter'd up and down *Paris*. Between these and the Citizens there happen divers Quarrels, frequent Murders are committed: While the Night, which covers all Things with Darknefs, serves to shroud their mutual Outrages, and private Revenges. Thus the publick Calamities are cherish'd: What will be the Issue, Time will evince.

In the mean while, the Affairs of *Germany* and *Swedeland*, seem to be in a fair way of Composure. Divers *Treaties* are on Foot, in order to a general Peace in *Christendom*. The *Embassadors* and *Deputies* of the several contesting *Crowns*, have frequent Conferences, But each Party insists so vehemently on Circumstantial, that nothing but fruitless Demurs conclude their Meetings. *France* has a great Stroke in all these Affairs: And 'tis grown to a Proverb, That Cardinal *Mazarini* carries all the Courts of Europe in his Bosom.

The *Swedes* treat like *Victors*; and the *Germans*, tho' much enfeebled, yet cannot forget the Majesty of the Imperial Scepter. The *Danes* have an Interest to prosecute, and the *Poles* are not without their Pretensions. National Pride and Honour have a great Influence on these *Crowns*. But the *Hollanders*, like Merchants, act according to the Rules of Profit. They stand on no *Punctilio's*, but such as advance their Traffick, knowing that Money is the Nerves of War. In this they are to be esteem'd wise, their *Commonwealth* being as yet but in her Nonage: her Strength not knit, nor she in a Capacity to wrestle with her potent Neighbours.

England finds Business enought at home, to employ both her Money, Wit, and Arms. Nor can she be at Leisure to attend to foreign Transactions.

Spain ever follows the Interest of the *German Court*, it being the unalterable Maxim of the House of *Austria*, to remain united, and aggrandize it self.

Italy has various Interests; and *Venice* in particular, is in strict Friendship with this Court.

Portugal

Portugal is still upon her Guard, against the restless Spaniards: And Don Juan de Braganza, makes foreign Alliances.

The *supreme Monarch* of the *visible* and *invisible Worlds*, who sits on the *Throne* of Adamant, under the *Covers* of the *eternal Tree* grant, That the *Distractions* of these *Infidel Princes and States* may continue, till the *Time* appointed by *Fate* shall come, wherein the *faithful Osmans* shall possess the *Red Apple*.

Paris, 25th of the 1st Moon,
of the Year 1647.

LETTER XXI.

To Pesteli Hali, his Brother.

I Thought my self forgotten by the Son of my Mother, who has suffer'd so many *Decads* of *Moons* to measure out the *Term* of his unkind Silence, and of my Melancholy. 'Tis now three Years since I heard from thee: But I will not complain of a Fault so ingenuously expiated, though late. Thou hast made me ample Amends, in sending me such an elaborate and succinct *History* of thy *Travels*: In reading of which, I know not whether my Pleasure or Profit is greater. Thou hast so interwoven delightful Adventures of thy own, and pleasant Passages of others, with curious and solid Observations, that a Man improves himself insensibly, whilst the charming Language and Miscellany, serve as a Spur at once to rouse and fasten his Attention to Points of most useful Knowledge.

The *Christians* are apt to despise the *true Believers* as a Company of ignorant People, unacquainted with the World, unpolish'd both in their Understandings and Manners, not vers'd in the *liberal Sciences*, nor addicted to the Study of any thing but Riches and Honour, and how to augment the *Mussulman Empire*. They consider not at the same Time that God has made us *rational* Creatures

tures as well as them ; has endued us with the same *natural* Faculties ; and that in all *Nations* he has inspired some with a Thirst of Knowledge, furnishing them also with the Abilities and Means to attain it. They consider not, That if *Printing* be prohibited among us. 'tis to suppress the Multitude of unprofitable *Books*, with which *Europe* too much abounds : And That in their stead we have many Thousands of industrious *Scribes*, whose whole Employment is to translate the most excellent and learned *Treatises* of the *Ancients*. And, That consequently a studious *Mahometan* cannot be destitute of such *Books*, as may instruct him in *true Philosophy*, sound *Morals*, and *History* of the most memorable Transactions in the World. Assuredly, our *Arabia* may boast of her *Avicens*, *Mesues*, *Averroes*, *Halis*, and *Albumazars* ; and that she has brought forth many others who need not in any Point of *Human* or *Divine Learning*, yield the *Palm* to the most eminent *Doctors*, *Philosophers*, *Orators*, and *Poets*, among the *Christians*.

Add too this the equal Benefit some of our *Belief* reap, by travelling into foreign Countries, which crowns all their Studies with experimental Knowledge and Wisdom ; rendering them as familiar with the different *Natures* of *Men*, and the various *Constitutions* of *Government*, as before they were with *Books*.

This appears evident in thy Letter, which is replenish'd with so many solid Remarks and sage Comments, on the *Laws* and *Customs* of the *Religions* through which thou hast pass'd, their *Religions*, *Strength*, and *Riches*, and whatever else was worthy a *Traveller's* Notice ; that were this *Narrative* publish'd in *Christendom*, the *Nazarenes* would forbear to speak so contemptibly of the *true Believers*.

But they flatter themselves with a false Notion, that the *Ottomans* never travel beyond the Limits of their own *Empire*, except the *publick Chiausés*, who are sent by the *Grand Signior*. They are ignorant, that the *August Port* maintains *private Agents* in all *Nations*, and that there is hardly any *Prince's Court* in *Christendom* without a *Mussulman* in it one Time or other. 'Tis true, we appear not in the *Garb* peculiar to the *East*. Our *Mission* requires a *Conformity* to the *Fashions* of the *People* where

we reside. But we still retain the interior Vestment of *Mahometan Purity*, being in a double Sense *circumcised*. Thus we become Masters of the *Christians* Secrets, whilst they account us stupid, ignorant, and Men void of common Sense.

Besides, had we not this Advantage in these *Western* Parts, yet the universal Privilege of travelling, and maintaining free Commerce over all the *East*, must needs afford great Opportunities of Accomplishment, to some among the *Caravans*, of so many Thousands as visit *Persia*, *India*, *China*, *Tartary*, and all Places where the *Faith* of the *Missioner* of God is professed.

I am extremely pleas'd with thy fortunate Escape from *Robbers* on the Road, whose Malice rarely extends further than to deprive a Man of those *outward Goods*, which, if he be *wise*, he will not call *his own*. Much more am I delighted with thy Deliverance from those *Female Thieves*, who steal from Men their Hearts and Reason, which last is our noblest, and only proper Inheritance. All *Persia* and the *Indies* abound with *Courtezans*; and he had need of *Osman's* Chastity, who would withstand so many and strong Temptations.

Thou needest not wonder at the Effeminacy of the present *Mogul*, who suffers himself and his *State* to be govern'd by *Women*. That subtle and aspiring *Sex*, have always sought to undermine or over-reach our *Race*. They keep behind the *Scenes*, yet act their Parts in all the *Tragedies* and *Revolutions* of the *World*. The Father of the present *Indian King* made an absolute Resignation of his *Sovereignty* to his Queen, for four and twenty Hours. This *Prince*, by a strange Affectation, call'd himself *King of the World*. His Wife was the Daughter of an *Arabian Captain*, who had served him in the Wars: But having forfeited his Head by some notorious *Treason*, his Daughter went and threw herself at the *Mogul's* Feet to beg his Life. He fell passionately in Love with her, (for she had not her Equal for Beauty in all the *East*) granted her *Petition*, and married her. Afterwards she got such an *Empire* over him, that he would do nothing without her Advice and Consent. At her Instigation he made *War* or *Peace*: And to please

please her cruel Humour, he put out the Eyes of his eldest Son. But not satisfied with these Discoveries of his Love, and resolving to make her self famous by some extraordinary Action, she never ceas'd soliciting the King, with all the Arts of Female Policy, till she had prevail'd on him to surrender up his Authority to her for the Space of a Day. In which Time (having prepared all Things beforehand ready for her Purpose) she caused two Millions of *Roupies*, in Silver and Gold, to be coin'd and stamp'd with the *twelve Signs* of the *Zodiack*, contrary to the *fundamental Laws* of the *Empire*, the *express Prohibition* of our *holy Prophet*, and the *universal Practice* of the *Mussulmans* throughout the *World*, who admit not the *Representations* of any *Creatures* that have *Life*. This Relation I had from my Uncle *Useph*, who resided in the *Indian Court* eleven Years. He added moreover, That during this short *Female Reign*, she cut off the Heads of seven *Grandees*, the most zealous for the *Mussulman Faith* among all the *Indian Princes*, and establish'd as many *Idolaters* in their *Places*: And that, if her Orders had been fully executed, she had quite changed the *Government*, consecrated the most beautiful *Mosques* to the *Service* of *Idols*, exterminated the *true Faithful*, and restored the *ancient Abominations* of the *Infidels*; which thou wilt not think impracticable, when thou considerest, That the Number of the *Uncircumcised* in the *Indies*, far exceeds that of the *Mussulmans*, there being ten Thousand of those, to an Hundred of such as profess the *Unity* of the *divine Nature*. But however, there was *Loyalty* found even among those *Pagans*; and they would not suffer a *blind Zeal* for the *Worship* of their *Gods*, to supplant the *Duty* they ow'd their *King*.

The Description thou hast made of *Candahar*, and the Method thou had projected to take that *impregnable City*, discover at once thy Conduct and Diligence, in procuring Liberty to survey so narrowly, the most important Place of the *Indies*; and thy Skill in Fortifications, with the Quickness of thy Invention, which has suggested to thee that which all the *Engineers* of *Asia* have never so much as dreamt of. This is the right Use of Travelling,
when

when a Man returns from foreign Nations, cultivated with experimental Knowledge, and stock'd with Improvements, that may render him serviceable to his Country.

Thou condemnest the Injustice and Avarice of the *Indian Moguls*; who, as soon as any of the *Omrabs*, or great Men die, cause all his Estate and Goods to be seiz'd to their own proper Use. Whereby it comes to pass, that the Widow and Children of the Deceased are reduced to the lowest Condition of Poverty, being many Times forced to beg for Subsistence. 'Tis true, this is an Oppression not to be justified, especially in those who profess to believe in *one God, Creator of all Things*, the *incorrupt Judge of the Universe*. But what thinkest thou then of our *Sultans*, who not having Patience to wait till a natural Death shall make them *Heirs* to the *Wealth* of a *Bassa*, generally secure their Title, and hasten their Possession by a *Bow-string*? These are *Royal Violences*: Though the Resignation of *Subjects* must not tax them with any Crime, who are accountable to none but *God*.

It was however a notable Piece of Raillery with which the Widow of a rich *Merchant* reproved this unreasonable Custom in the present *Mogul*. Her Husband was an *Idolater*, who had heaped together an infinite Treasure by Trading and Usury; and when he died, left her worth Two hundred thousand *Roupies*. Her Son, some Years after coming of Age, demanded of her a Stock to set up with as a *Merchant*. Which she, either out of Avarice, or for other Ends refused him; furnishing him only with such small Sums, as served to nourish his Discontent, and tempt him to a lewd, careless Life. But at length not being able to prevail on his Mother to part with so much as would answer his Expectations, he complained to the *Mogul*, disclosing also what Estate his Father had left. The *Mogul* being informed of so much Riches, sent for the young Man's Mother, and commanded her to send him half her Money; ordering, That the other half should be divided between her self and her Son. The Widow, not being at all surprized, or cast down at this unjust Proposal, made the *Mogul* this short Reply:

Reply: O King, may the Gods make thee happy. My Son has some Reason to require his Share of his Father's Estate, having his Blood running in his Veins; but I desire to know, what Relation thou art to my Husband or me, that thou claimest a Share in his Inheritance. The Prince abash'd at so smart and bold an Address, commanded her to give half her Estate to her Son, and so dismissed her.

I have heard some of our *Chianſes* praise the Magnificence of the Mogul's Court, the infinite Number of his Attendants; But above all, they extol the inimitable Grandeur of his Throne, which is adorn'd with so many Topazies, Rubies, Emeralds, Pearls, and Diamonds, as amount to thirty Millions of *Roupies*. But were it not much better, if instead of all this needless Glory, he could boast, That his Empire is founded in the Hearts of his Subjects: He does not consider, That such prodigious Heaps of envied Treasure are but so many glittering Snares, golden Manacles, which serve for no other Use, but to chain him up from that Freedom, and those more innocent Delights, than the meanest of his Subjects enjoy.

Thou hast, I perceive, discoursed with the *Indian Bramins*: Doeſt not thou discover, even in these Idolaters, a Contempt of Riches? What mean Thoughts have they of the Splendor and Gayeties of the Court? What a low Esteem of the long and proud Series of Titles, with which the Moguls endeavour to exalt themselves? Whilst they are called the *Lights of the World*, and *Companions of the Sun*; these poor Philosophers know, That in a little Time they shall be laid in Darkneſs, and have no better Society than that of Worms. What signifies their Pedigree, or, That the present Mogul is but the tenth Descendant from the mighty Temurlen, who made all Asia tremble, if he has lost the Virtue of his glorious Ancestor? 'Tis that alone makes all Men truly noble.

Thou telleſt me, That the Empire of the Mogul affords him more Revenues than the Dominions of any two the most potent Monarchs on Earth. I have heard as much from others, which convinces me, that thou hast informed they self rightly of the present State of the Indies. But doſt thou therefore esteem this Monarch the richer? Consider the vast Extent of his Dominions, which are said

said to contain more than six hundred Leagues in length, and thou wilt find, that to maintain so great a Tract of Ground, both against his *foreign* and *domestick* Enemies he is obliged to keep in constant Pay, some Millions of his Subjects and Strangers: For he is in the midst of Enemies, even among his own *Subjects*. There are above an hundred *Sovereigns* in his *Empire*, who perpetually by Turns molest his *Government*, refusing to Pay *Tribute*, and raising Armies against him: Whereby it comes to pass, that he is at an infinite Expence to defend himself, and carry on those endless Wars; thou thy self having observed, that once in two *Moons* there is an indispensable Necessity of paying these prodigious Armies: Not a Soldier throughout his *Empire* having any Thing to live on, save the Wages he receives of the King.

Consider also, that this *Monarch* always keeps some thousands of the finest Horses in the World near his Person, such as cost him thousands of *Roupies* a piece; besides a thousand Elephants; with an incredible Number of Mules, Camels, and other Beasts of Burthen, to carry his Wives, his Goods and Provisions, when he takes the Field: That whole Cities, even as large as *Constantinople*, are obliged to follow the King's Camp for Subsistence, their Livelihood altogether depending on the Army. Add to this, the immense Charges of his *Seraglio*, his Castles and Sea-Port Towns, with all the other necessary Expences of the *State*, and thou wilt conclude, that when this *Potentate* comes to cast up his Accounts, he will find himself a poor Man.

But I shall cloy thee with a Rehearsal of such Things, as thou canst not be a Stranger to.

Only tell me, Whether one of the *Raias* or *Princes* subjects to the *Mogul*, be the real *Descendant* of *Porus*, the ancient King of *India*, in the Time of *Alexander the Great*? I have been told by several Travellers, That there is such an one, that his Name is *Rana*, and that an hundred of the *Idolatrous Princes* pay Homage to him, as to their *natural Sovereign*.

Thou confirmest the Truth of what has been so often reported in these Parts, That the *Prince* of *Java* has six Fingers on each Hand, and as many Toes on his Feet.

But

But that seems very strange which thou relatest, of a certain *Language* among the *Indians*, which is not vulgarly spoken; but that all their *Books of Theology*, the *Pandects* of their *Laws*, the *Records* of their *Nation*, and the *Treatises* of *human Arts* and *Sciences* are written in it. And that this *Language* is taught in their *Schools*, *Colleges*, and *Academies*, even as *Latin* is among the *Christians*. I cannot enough admire at this; for, where and when was this *Language* spoken? How came it to be diffus'd? There seems to be a *Mystery* in it, that none of their *Brachmans* can give any other Account of this, save, That it is the *Language* wherein *God* gave, to the first *Creature* he made, the *four Books* of the *Law*; which, according to their *Chronology*, was above thirty Millions of Years ago, I tell thee, my dear Brother, this News has started some odd Notions in my Mind: For when I consider, That this *Language*, as thou sayest, has nothing in it common with the *Indian* that is now spoken, nor with any other *Language* of *Asia*, or of the *World*; and yet, that is as copious and regular *Language* learn'd by *Grammar*, like the other *maternal Languages*; and that, in this *obselete Language*, *Books* are written, wherein it is asserted, That the *World* is so many Millions of Years old; I could almost turn *Pythagorean*, and believe, The *World* to be within a *Minute* of *Eternal*. And, where would be the Absurdity? Since *God* had equally the same infinite Power, Wisdom and Goodness, from all *Eternity*, as he had five or six thousand Years ago. What should hinder him then from exerting these *divine Attributes* sooner? What should retard him from drawing forth this glorious *Fabrick* earlier, from the *Womb* of *Nothing*? Suffer thy Imagination to start backwards, as far as thou canst, even to Millions of Ages, and yet thou canst not conceive a Time, wherein this fair unmeasurable *Expanse* was not stretch'd out. As if *Nature* herself had engraven on our Intellects, this *Record* of the *World's* untraceable *Antiquity*, in that our strongest, swiftest Thoughts, are far too weak and slow, to follow Time back to its endless Origin.

The

The Revolution in China, surpasses the common Changes in Kingdoms and Empires. There is something excessively tragical, in the Catastrophe of that Royal House.

Brother, in beholding that, thou hast seen human Nature in a Trance: And thou art so thy self, if after this, thou canst be fond of any Thing on Earth. Traveller, Adieu.

Paris, 25th of the 1st Moon,
of the Year 1647.

LETTER XXII.

To Afis Bassa.

Several Dispatches have been lately sent between this Court, and that of Swedeland, containing rather Matter of Compliment, than any thing of great Importance. Queen Christina has been very ill, which has occasioned Letters of Condolence from the Queen Regent of France.

Those which come from that Part, say, That General Torstenfon is made a Count, and the Dignity entailed to his Posterity, in Recompence of his eminent Services to the Swedish Crown.

These Letters add, That there have pass'd some high Words between Monsieur Chanut, and the Swedish Secretary of State. And, that the latter, in going out of the Chamber where they discoursed, laid his Hand upon his Sword, with these Words: Monsieur Chanut, were it not for the Fence which the Law of Nations has raised about your Person, I would answer you in another Language. To which Monsieur Chanut replied, That he wore a Sword to defend himself and his private Honour, as well as any Swede in the Kingdom.

The Occasion of this Quarrel was, the great Resort of Roman Catholick Strangers to Monsieur Chanut's Chapel, which gave Disgust to the Swedes, who allow not the Exercise of the Roman Religion within their Territories.

ries: They castrate all the *Priests* of that *Communion* whom they find, and prosecute the *Laity* with rigorous Penalties. But *Mon, eur Chanut* pleaded the *Law of Nations*: And when the *Secretary* told him, That the *Queen* permitted him and his Family the Liberty of their Religion, but desired him not to admit any other Persons of what Nation soever; This Minister replied, That he could not receive as a Favour or Permission from her Majesty, the Liberty of exercising his Religion, since he held it only of his Master the King of France, who had sent him thither, and that he would not shut the Door of his Chapel against any that would come in: That their Law, which, according to their own Calcule, was made about two thousand Years after the Foundation of their Estate, could not abrogate the Law of Nations, which is eternal: That this perpetual Law gave particular Privileges to certain Persons, and especially to the Ministers of Foreign Princes: That their new Law, such as it was, being only made to maintain the publick Worship, respected not what was done in the House of a Foreign Minister, by a special Privilege, it being of no Consequence to the State, whether such Foreigners served God or not, or whether they worshipped him in a right or wrong Way: That no Swede came to his Chapel, but only some French, who were Sojourners in the Land: That they did not use the Swedish Ambassadors so in France, who admitted whom they pleased into their Chapels: That the House where he now dwelt, was the House of the King of France; and that therefore he could not by Consequence refuse any Catholicks an Entrance into it; especially such as were born Subjects of his Master: And in fine, That it was very rude to oblige him to be the Executioner of this severe Law, in requiring him to shut his Doors upon his Countrymen, against the common Laws of Hospitality, the Honour of a publick Minister, and the Pleasure of the King his Sovereign.

To this the *Secretary* made something too tart a Reply, Whereupon Words increasing between them, and the *French Ambassador* being resolute to assert his Privilege, the *Secretary* broke out into a Passion, as I have before mentioned, laying his Hands upon his Sword, as he was leaving the Room.

The

The *Suedes* are naturally a rugged, surly People, as are all the *Northern Europeans*. They are Strangers to Civility, and the gentle Address of the *French*. Yet the *Queen*, when she heard of this Passage, was angry with her *Minister*, and excusing his Rudeness to *Monsieur Chanut*; telling him, *That the Secretary was a faithful Servant, but had been educated among the Bears of the Forest.*

This puts me in mind of a Story, which the *French* tell of another *Ambassador*, whom *Lewis XIII.* sent to the Court of *Spain*. The *Spaniards* are of a haughty Temper, expecting more than ordinary Submissions, from those who approach the King's Presence. This *Ambassador*, on the same Ground, was required to do some Homage, which would not consist with the Instructions of his *Master*, and therefore he refused to comply. The King of *Spain* thinking to put him out of Countenance, said aloud, *What! has the King of France no other Men in his Court, that he sends to me such a Fool as this?* To which the *Ambassador* replied; *My Master has many wiser Men than my self about him; but to such a King, such an Ambassador.*

Thou wilt not perhaps approve such Raillery as this to *Crown'd Heads*, who ought to be treated with Reverence and Gravity. Yet, I believe, thou wilt condemn the Cruelty of a *Duke of Muscovy*, who caused the Hat of a *French Ambassador* to be nailed to his Head, for sitting covered before him. This is contrary to the *Genius* of the *East*, who abhor to see a Man bare-headed.

But every Nation has its *Mode*: And I according to the Fashion of my Country, kiss the Border of thy Vest, in Token of my Submission and Respect.

Paris, 7th of the 2d Moon,
of the Year 1647.

LETTER

L E T T E R XXIII.

To the Musti, most Venerable, and Worthy
of all Honour.

THE Criticks, who spend their Time, and manifest their Wit, in descanting on the Court and the Grantees, find perpetual Matter of Discourse concerning Cardinal Mazarini. His daily Actions furnish them with new Themes, and sometimes they rehearse the old. They compare him with his Predecessor Richlieu, and with Cardinal Ximenes, a Spanish Minister. They term these three, the Trinity of Christian Statesmen; thus distinguishing their personal Characters. Richlieu, they say, was crafty, covetous, and revengeful; Ximenes was politick, severe, and valiant; Mazarini is wise, merciful, and liberal.

The first made good his Character, they say, in heaping up such prodigious Treasures; in raising all those of his Family or Dependance, to the highest Honours; in occasioning the voluntary Banishment of the Queen-Mother; in ruining whomsoever he suspected; and finally, in making himself so much the Master of all Secrets, that the King, however disgusted and averse from him, yet could never sit safe on his Throne without him, when living, nor venture the Management of the Publick to any but his Creatures, when dead. Thus speak they of that great Minister.

As to Cardinal Ximenes, they say, he discover'd the Qualities which they ascribe to him, in the Method he took to raise himself to that envied Greatness; which was, by seeming to shun the Honours at which he secretly aim'd. For being a devoted Dervise, or religious Friar, he appear'd to be the most mortify'd Man of the whole Order; which being taken Notice of, he was made Provincial; from which Dignity, he made but one Step more to the Purple! And, growing eminent for his Abilities, he was made the first Minister in the Court of Spain.

He levy'd sixteen thousand Men at his own Cost, invaded *Barbary*, storm'd their strongest Cities, and reduced the whole Kingdom of *Tripoli* and *Algiers*, to his *Master's* Obedience.

Whilst he was at the Head of his Army, one Day there happen'd a Mutiny among his Soldiers. A certain Fellow, running up and down between the Ranks, and exciting them to chuse a new *General*, saying, *It was a Shame to serve a poor spirited Friar*: The *Cardinal* perceiving this, stepp'd to the Fellow, and, with one Blow, sever'd his Head from his Body. This struck such a Terror into all, that from that Time, there was not the least Tumult or Disorder in his Army.

They say, he was in the End poison'd by eating of a *Fish*, of which a Friend of his received Intimation on the Road, as he was riding to the Place where the *Cardinal* was at Dinner. But he came too late, to prevent the Effects of the Poison: For though the *Cardinal* was but just risen from the Table, yet he began to void Blood by his Ears, and the Extremities of his Fingers; and in a few Days drew his last Breath. He was tall, and well limbed: His two Fore Teeth of the upper Jaw grew so far out of his Mouth, that he was called, *The Ecclesiastical Elephant*. The Sutures of his Skull were so closely indented, that there was no more Room for Transpiration of the grosser Vapours, than through the most solid Part of the Bone. On this Account he was ever troubled with the Head-ach, contrary to *Cardinal Richlieu*, who never felt any Pain in that Part, because he had two little Holes in his Crown, through which the Fumes exhal'd.

These are the Remarks which are made on *Cardinal Ximenes*. As to *Mazarini*, they say, he surpasses both these *Ministers*, in the exquisite Moderation of his Temper, and comes short of neither, in the Contrivance or Success of his Affairs, being solid in his Counsels, secret and swift in their Execution. He has this also peculiar in his Conduct, that none are more sure of his Favour, than those who have done him Injuries. He is magnifick in his Expences; building *Palaces*, that may vie with the most celebrated Structures of the ancient *Romans*: A curious Collector

lector of choice Paintings and Sculptures, furnishing his Houses with Utensils of Cedar, Ebony, Silver, Gold, and other Ornaments, befitting the *Palace* of a King. Liberal beyond the Expectation of his Friends and Servants, yet not to Profuseness. He has a wonderful Sagacity in discovering Cheats and Impostors; and no less Dexterity in discerning Men of Merit, though never so much obscured by Misfortune.

Not long ago he catch'd a Gentleman in a Crime, which expos'd him to the Laughter and Contempt of the whole *Court*, but not to the *Cardinal's* Hatred. He had been recommended to this *Minister* by a *Lady* of the *Court*, for whom he had a great Esteem. On which Account he had free Access to the *Cardinal's* Presence, and would always mix with his *Retinue*.

But his curious *Patron* had observed something in his Carriage, which gave him Ground of Mistrust. For he would always place himself as near as he could to a certain Table in the Chamber, where the *Cardinal* gives Audience. There is a Drawer under this Table, which commonly stands half open, it being the Place where all *Petitioners* throw in their Bribes or Presents; it not being seemly for a *Prince* of the *Church*, to take Money himself. The *Cardinal* observed that this Spark always had his Eye glancing on that Drawer, as if he coveted what was there contained. However, he took no Notice, but gave him all the Opportunities imaginable to do his Pleasure; yet still one Accident or other, hindered the Gentleman from executing his Design, which was, To borrow some of the Gold that lay in that Drawer. At length it happened, That the *Cardinal* having appointed some curious *Pageants* to be made in Honour of the King's *Birth-day*, he with several of the *Courtiers*, stood looking out of the Windows to see these triumphant Shows pass by. The Gentleman, taking this Opportunity, whilst he thought all Eyes were intent on the Gayeties without, slips to the Table, and takes out of the Drawer a Bag of Gold, putting it up in his Pocket, and retiring to the Window again. He imagined that no Body had seen him, and therefore hugg'd himself in the Thoughts of his Booty. When the *Show* was over.

and the Company withdrew from the Windows; after a while, they all took their Leave, and departed: And, among the rest, this Gentleman Thief was going out. But the *Cardinal* desired him to tarry, in that he had something to say to him. The Gentleman, stung with the Guilt of what he had done, fell a trembling, and was ready to drop down at the *Cardinal's* Feet. But he bid him be of good Comfort, saying thus to him; *My Friend, what thou hast done, is not hid from me. If thou hast not Gold enough, I will double thy Sum.* Therewith he gave him another Bag of equal Value; saying withal, *Go thy way, and see my Face no more. I pardon but cannot trust thee.*

Would'st thou know, by what means the *Cardinal* discover'd this Theft? He always wears on his Finger a Ring, in which is set a *Jewel* of inestimable Value; it being a *Natural Mirror*, and discovering all Things that are done in the Room, though behind a Man's Back. 'Twas on this Stone the *Cardinal* cast his Eye, when the Gentleman thought he was looking out of the Window. Therein he beheld him go to the Table, take out the Money, and put it in his Pocket. Thou seest how curious this Minister is, to stock himself with useful Rarities.

May that great Chancellor of Heaven, the *Angel* who beholds in the *Divine Essence*, as in a *Mirror*, whatsoever is done on Earth, and records all Human Actions in the *Book of Judgments*, never discern any Thing in *Mahmut*, which may render him worthy to be excluded the *Presence of God*.

Paris, 12th of the 2d Moon,
of the Year 1647.

LETTER XXIV.

To Denecmar Kefrou, Kadilifquer of Romania.

THOU, that art Principal among the Judges of high Dignity, the illustrious Ornament of three Empires, the strong Support of Equity, who preservest Reason, and correctest Vice, I congratulate thy deserved Honour: And in doing so, I wish Increase of Joy to all the faithful *Osman*s.

The Knowledge which thou hast acquired in the *Law of Nations*, and in the most perfect Sanctions of our *August Monarchy*, has made thee famous through the *seven Precincts* of the *Earth*; and has vested thee with the Robe of sublime Honour, the Gift of the *Lieutenant of God*.

I made Choice of this Occasion at once to perform my Duty, and to acquaint thee with a *National Villainy*, such a Violation of the *publick Faith* of a *Kingdom*, as it will be difficult to parallel.

The *Civil Wars* of *England* are known throughout the *World*: And thou art no Stranger to the particular Intelligences I have sent to the *sublime Port*, concerning that *Nation*.

Since that Time the *Rebels* have by degrees gain'd Ground of their *unhappy King*, chasing him from one Place to another: 'Till at length finding, That neither by *Arms* nor *Treaties*, he could reduce them to any Terms of Reconciliation, and being besieged in one of his Cities, which was not in a Condition to hold out long, this *unfortunate Monarch* was forced to disguise himself, and escape by Night; wandering through unfrequented Ways, and enduring much hardship. He at length threw himself upon the Faith of the *Scots*, who had solemnly engaged themselves upon *Oath*, to defend him against all his *Enemies* whatsoever.

The *Scottish* Army was then in *England*, being hired to assist the *Rebels*. Whence some take Occasion to accuse this Prince of Rashness, and too much Credulity, in seeking Protection from those who first began the *Rebellion*, and who had stain'd the *Records* of *Scotland* with the *Blood* of many of their *Kings*. But Innocency is void of Suspicion; and therefore, because his own Intentions were sincere, he knew not how to be jealous of others.

However, the *Scots* at first seem'd to act the Parts of *loyal* Men. And when they were threatned by the *English* *Rebels*, and their Pay was stopp'd, with *Declarations* also issued out against their Proceedings, they continued to assert the Justice of their Deportment, in receiving and defending their injur'd *King*, who had fled to them for Succour.

They detained him thus, from the 4th of the 5th Moon, of the Year 1646, to the 30th Day of the 1st Moon of this present Year. At which Time, having agreed with the *English* *Parliament* for the Sum of 400000 *Sequins*, as the Price of their *Sovereign*, they deliver'd him up to the *English* *Commissioners*, deputed by the *Rebels* for that Purpose.

The *French* *Ambassador* was at that Time in the *Scotch* Army; who having been a Witness of their detestable Perjury; took his Leave: And being attended with a Guard of *Light-Horse* to the Sea-Port, at parting he pull'd out a Piece of *English* Money, valued at *Half* a *Crown*; and asking the *Captain* of the *Guards* into how many Pieces of coined Silver that *Half* *Crown* might be divided, he answered, *Into thirty*. For so much (replied the *Ambassador*) did *Judas* betray his Master.

Thou wilt better comprehend the Force of this *Repartee*, when thou considerest, that according to the *Christians* Belief, this *Judas* was a *Slave* of *Jesus*, the *Son* of *Mary*; and that for *thirty* Pieces of *Silver*, he betray'd that *Prophet* to the *Jews*.

But these *Infidels* have found out Ways, to elude all Engagements and Promises. They couch their *Oaths* in Words more ambiguous than the *Oracles* of *Delphos*. As if they thought, not only to circumvent Men by their

their Equivocations, but also to deceive *him* who formed the Tongue and the Ear; even God, who is perfect in Knowledge.

Such a Story I have read of one *Hatto* a German Bishop, whose Perjury is recorded. This Prelate had a Cousin, who was accused of Treason against the Emperor. On which Account he was closely besieged by the Imperial Forces, in a Castle seated on the Top of an impregnable Rock. So that the Emperor despairing to take him by Force, had withdrawn his Army; when this Bishop came to him, and for a Sum of Money promised to betray his Kinsman into the Emperor's Hands.

The Bargain being concluded, the Bishop went to visit his Cousin at the Castle, persuading him to go and humble himself to the Emperor, and he would engage to procure his Pardon: Binding himself with a solemn Oath, That if he would rely on him, as he carried him safe out of the Castle, so he would bring him back alive and safe again.

His Kinsman, deluded with these fair Pretences, and secured by the Sanction of an Oath, trusts himself to the Conduct and Fidelity of the Prelate.

When they had rode about half a League from the Castle, the Bishop pretending he had forgot some Papers of Moment, which he had left behind him in his Chamber, they return'd back to the Castle; and when they had found the Papers, they set forward again towards the Emperor's Camp. Being arrived there, the impious Wretch delivered his Kinsman to the Emperor, who condemn'd him to die. He sending for the Bishop, reproaches him with the Violation of his Oath. But the perfidious Bishop sought to acquit himself, by saying, He had perform'd his Promise, in carrying him back safe to the Castle, when he return'd to seek his Papers. Thus was his Kinsman betray'd by a Quibble, and lost his Head. The Bishop acquiring, for that impious Deed, the odious Title of *Hatto the Traytor*. And the Germans report, That he was afterwards carried away by Devils, and thrown alive into the Hollow of Mount *Ætna*: A Voice being heard at the same Instant in the Air, saying, *This is the Reward of Perjury*.

The Nazarenes believe this flaming Mountain to be one of the Mouths of Hell: The same Opinion they have

of *Strombolo* and *Vesuvius*. I am not curious to pry into the Truth of so costly a Secret, but leave the Experiment to the forsworn treacherous *Scots*, who, by this barbarous Action deserve to follow the Fate of *Hatto*.

Much greater was the Integrity and Virtue of the ancient *Romans*, whom these *Infidels* number among the damn'd. They esteem'd nothing more sacred than the publick Faith; building Temples to its Honour, and stamping their Money with the Figure of two Hands joined together, having this Motto, *THE FAITH OF THE ROMANS*. But the *Scots* shew themselves to be of *Lyfander's* Mind, who used to say, *Children must be circumvented with good Words, and Men with Oaths*.

This Monarch is now led in Triumph, like a Captive, by his rebellious Subjects, who have confin'd him to one of his Country Palaces, suffering none of his Friends, or faithful Servants to come near him, but in all Things endeavouring to render his Restraint insupportable.

Thou who art accurate in interpreting the *Laws of Justice*, wilt condemn these *Infidels* of horrid Treason, yet canst not acquit the *Mussulmans*, who have often deposed our most *August Emperors*.

I divide my Intelligence among the *Ministers* of the sublime Port, and the other *Grandeas* of the State; praying God, To guard the *Sultan* from secret Machinations, and open Enemies; and, to grant, That an Excess of Good-Nature may not betray him to such Misfortunes, as have befallen this imprison'd Monarch.

Paris, 21st of the 3d Moon,
of the Year 1647.

LETTER XXV.

To Ragel Hamet, *Antiquary to the Sultan*.

THIS City is pester'd with an innumerable Multitude of *Bats* and a kind of *Serpents*, which they call *Lizards* or *Newts*. They breed in the Walls of their Houses,

Houses, and molest the Inhabitants Night and Day, swarming more than ordinary every ninth Year.

The *Parisians* give an odd Reason for this Plague. They say, That in former Ages, a certain *Magician* had undertaken to free this City from all *venomous Creatures*; and that, accordingly, he had made several *Images* of those *Animals*, annexing to them *Enchantments*, and hiding them in obscure Places under the Earth; promising also, That so long as those *Images* remain'd untouch'd, *Paris* should not be molested with any hurtful Thing. This succeeded according to his Words; till at a certain Time, as they were digging up the Foundations of an old *Temple*, the Workmen found several brazen *Images*, some representing a *Bat*, some a *Lizard*. They making small Account of these *magical Reliques*, sold them to the next *Brazier* for a Piece of Money: Who being ignorant also of the hidden Force of these *Images*, melted them down for his own Use. And ever since that Time, the City has been over-run with *Bats* and *Lizards*.

I relate this to thee, in Regard I have often heard thee speak of the ancient *Statues*, that were in the *Atmidan* at *Constantinople*, and in other Parts of the City; particularly of that *Pillar*, which had three *Brazen Serpents* winding about it, which when *Mahomet the Great* beheld, the *Conqueror* struck one of them with a *Battle-Axe*, and smote off the lower *Jaw*. Upon which a Multitude of *Serpents* infested the City, but were soon exterminated in Regard the *Sultán*, being warned by the Citizens, forbore to do any farther Injury to those *Images*, which were the *Guardians* of the City.

The *Annals* of the *Mussulman Empire* make Mention of these *Statues*, as also of a *Horse* of *Brass*, and a *Bull* of the same Metal: The one erected as a *Charm* against the *Pestilence*; the other, as an *oracular Sign*, that the Enemies of the *Grecian Monarchy* should in that Place be repulsed, and driven out of the City. Yet it proved otherwise: For the victorious *Mussulmans*, against whom the *Enchantments* of the *Infidels* could not prevail, enter'd the *Market-Place*, where this *Image* stood, and drove from thence the timorous *Grecians*; cutting in *Pieces* all that

made Resistance, and rendring themselves *Lords of Constantinople*, at that Time the richest City in the World.

The *Romans* were extremely addicted to these *superstitious* Vanities; believing the Safety of their City and Empire, consisted in the Preservation of the *Palladium*, an Image which they thought fell down from *Jupiter*, and was transported from *Troy* to *Italy* by *Aeneas*, being afterwards reposit in the Temple of *Vesta*, but burnt in that dreadful *Conflagration*, which happen'd in the Reign of *Nero*.

They had in no less Veneration the Buckler, which they were taught dropp'd down from *Heaven*, into the Hands of *Numa Pompilius*; whereon the Fate of *Rome* was engraven, in Characters which none could read. Fearing lest this Sacred Shield might be stoln, they caused eleven others of the same Figure to be made, and all to be hung up together in the Temple of *Mars*.

And, to the end, the Guardian Genius of the City, should not be enticed from them by the Enchantments of their Enemies, the true Name of the City of *Rome* was kept secret, even from its own Inhabitants; insomuch, that *Valerius Soranus* was put to Death, for publishing it to one of his Friends. Many have guess'd at this biddest Name; some saying it was *Valencia*; others, That it was *Velia*; a third sort call it *Anthusa*. But there is no Certainty in their Conjectures. For the *Pagans* were, above all Things, careful to conceal the Names of their Cities and Patron Gods; knowing, that those Spirits would not forsake them, till they were call'd forth by their proper Names.

They us'd also to chain the Images of their Gods to the Altars, lest they should depart from them by Stealth. Thus the *Tyrians*, when *Alexander* besieged their City, and they understood from the Priests, that *Apollo*, the Guardian of *Tyre*, was displeased with them, they fasten'd his Image with strong Fetters of Iron. So dealt the *Spartans* with the Image of *Mars*. And this was the common Practice among those idolatrous Nations.

As for us, who have received the Law clear and intelligible, and believe in the Unity of the Divine Essence: We use no Charms ourselves, neither do we fear the Magick of the

the *uncircumcised*. All our Confidence is in God, and the Protection of his Prophet: We go boldly to the Wars, whilst we fight in Defence neither of *Statues*, nor *fictitious Reliques*, but of the *Volume* replenish'd with Truth and Light, the Book brought down from Heaven by an Angel.

Paris, 17th of the 4th Moon,
of the Year 1647.

LETTER XXVI.

To the Vizir Azem.

I Am now returned from *Orleans*, whither I went in Obedience to thy Appointments; and not without Abundance of Pleasure to my self, it being the Time of Year when all Things conspire to make a Traveller pass his Time away with Delight.

Yet my Return was melancholy, in Regard I could not accomplish what I aim'd at, nor be in a Capacity to render thee that Satisfaction thou requirest, either in buying the *Jewels*, or in establishing any Correspondence. Those who inform'd thee of the *Germans* inhabiting that City, were mistaken in their Character, they being only a *Society*, or *Corporation* of *Students*, and no ways concerned in Traffick or Merchandize.

They told thee right, in saying, There are a great Number of Strangers in *Orleans*: I think the *Imperial* City, which commands the *World*, cannot boast a greater Diversity of *Languages*, than are spoken daily in the Streets and Houses of *Orleans*. There are some, almost of all Nations, residing in that City.

Would'st thou know the real Occasion of this mighty Conflux of Foreigners. It is, That they may study that which the *Nazarenes* call the *Civil Law*, which is there professed as in an *Academy*, erected for that Purpose by *Philip the Fair*, one of the *Kings* of *France*.

If thou knowest not the Meaning of the *Civil Law*, it is, A Collection of the *ancient Roman Laws*, drawn from above two thousand *Books* of their *Scribes*, by the Command of the *Emperor Justinian*, for a *Standard* of *Equity* in those corrupt Times, in that universal Relaxation and Decline of good Government.

This is the Attractive, which draws so many Strangers from all Parts of *Europe* to that pleasant City : Where, besides the Opportunity of improving themselves in the most honourable *Profession* among the *Nazarenes*, next to that of the *Priesthood*, they enjoy a pure and serene Heaven, a fruitful and delicious Part of the Earth, and the Company of the most obliging and courteous People in all *France*.

'Tis for this Reason the *Germans*, among other *Nations*, flock to *Orleans* ; and, through the Favour of the *French Kings*, have obtained a Privilege beyond other Nations ; that is, To incorporate themselves into a *Society* of *Students*. Neither is there any such Thing as *Merchandise* known among them.

If I have not answer'd thy Expectation, supreme, Prince of the *Bassa's*, blame not *Mahmut*, but accuse the *Germans* of *Orleans*, for not exchanging their *Studies* for *Traffick*, or rather blame those who presum'd to tell thee this far fetch'd *Fable*. In finishing this Letter, I bow my Head to the Floor of my Chamber, and kiss the Paper which shall have the Honour to be touch'd by thy illustrious Hands.

Paris, 1st of the 6th Moon,
of the Year 1647.

LETTER XXVII.

To the Aga of the Janisaries.

THOU hast heard of the *Assyrian*, *Scythian*, and *Roman Heroines*. These were all valiant Leaders of Armies, Women of Honour and Renown. Now I will

will inform thee of a *Female* which *France* has brought upon the *Stage of War*.

According to the Orders which I receiv'd from the *Vizir Azem*, I took a Journey to *Orleans* last Moon; where, on the third Day after my Arrival, beholding a solemn *Procession* in the Streets of that populous City, attended with some uncommon Ceremonies and Rejoycings, my Curiosity prompted me to enquire the Occasion of it. Thou may'st imagine, I did not apply myself for Information to the Multitude, who take up Things on the common Credit of Fame, which does not always deliver the Truth. I address'd my self to those that were acquainted with the *Records* of the Town; who told me, That this Solemnity was yearly observ'd on the Eighth Day of the Fifth Moon, in Memory of their Deliverance from the *English*, who besieged this City, and were beaten from before it by *Joan d'Arc*, a *Maid of Lorrain*, in the Reign of *Charles I.* This *Virago* seem'd to be the tutelar *Angel* of *France*: For to her Valour and Conduct, that *Monarch* ow'd the Recovery of his Kingdom, almost lost to the King of *England*; this being the last Place of Importance which had not receiv'd *English* Garrisons. After she had rais'd the Siege, she pursued the Enemy, gave them several Battles, defeated them, took the *Generals* Captive, reduced all their Cities to their former Obedience, and never sheath'd her Sword, 'till she saw her Master solemnly crown'd at *Rheims*. Yet at length she herself was made a Prisoner by the *English*, and was publickly burnt for a *Witch* at *Rouen*.

The Inhabitants of *Orleans* have erected *brazen Statues* in her Honour. They celebrate her Praises, and esteem her a Woman divinely inspired to save her Country. Yet the more intelligent sort say, That she was neither *Witch* nor *Prophetess*; but only a *Maid* of good Wit and Courage, whom some of the Princes of the *Blood Royal*, had instructed to act the Part of a *Missionary* from *Heaven*; that so, by pretending *Visions* and *Revelations*, she might raise the Courage of the *French*, now almost dispirited by their many Losses; and whom nothing less than a *Miracle* could persuade to abide the Field against the victorious *English*. This is certain.

That,

That she distinguish'd the *King*, though disguised like a *Peasant*, and in a Crowd of People: She went boldly up to him, and saluted him by his *Title*, to the Astonishment of those that stood by. She sent a Messenger to bring her a Sword of antique Workmanship, that lay hid in a *Tomb* in one of their famous *Mosques*; (for the *Nazarenes* of the *West* bury the *Dead* in their *Temples*.) This Action extremely enhanced her Reputation, in Regard none knew of this Sword but the King himself. She was therefore look'd upon as an extraordinary Person; and the People could hardly be restrained from paying her *divine Honours*.

When they were encamped on a certain Plain of a vast Extent, where there was no Water to be found, so that the Army was ready to perish through Thirst; the King came to the *Tent* of this *Prophetess*, to consult her as an *Oracle* in the general Distress. She bid him be of good Courage, and follow her. They went out together to the Door of her *Tent*, where at a little Distance, there grew a Knot of Flowers. The admirable *Maid* struck her Spear into the Ground amidst the Flowers, and incontinently there sprung forth a Fountain of Water, to which the whole Army repaired to allay their Thirst. They say, the Place is shewn to this Day, with an *Image* of this *Maid* standing in an Oratory close by it; a Place of Refreshment and Devotion for Travellers that pass over those barren Plains.

However, whether it were Artifice, or that she was endued with some *supernatural* Gift, it had a marvellous Influence on the Soldiers, who began to re-assume Courage, and feared nothing under the Conduct of such a *General*.

'Twas Revenge without doubt, rather than Justice, that extorted that *cruel Sentence* from the *English*, which put a Period to the *heroick* Actions of this illustrious *Maid*, whose Fame will live for ever.

It is recorded, That whilst she was bound fast to the Stake with strong Cords, they would have kindled the Fire upon her before she had spoke to the Spectators; but that she suddenly became loosened, and snatching a Lance from one of the Soldiers, she drove the *Guards* before

before her : Then returning of her own Accord to the Stake, she made her last dying Speech, foretelling many Things to come, which afterwards proved true. And having made an end of speaking, she bid the *Executioner* set Fire to the Wood; which he did accordingly, and she was burnt to Ashes.

Certainly every Nation may boast of some *Female* Warrior, that at one Time or other has done remarkable Service to her Country. And thou art not a Stranger to the History of the *Amazons*, who excluded Men from their Society, yet became formidable to all the Regions round about them.

Adieu, brave Commander of the *Mussulman* Forces, and let the Memory of these valiant *Females* inspire thee with fresh Ardours, when the *Ottoman* Empire is in Danger.

Paris, 1st of the 6th Moon,
of the Year 1647.

L E T T E R XXVIII.

To Dgnet Oglou.

THOU art the Man that must participate in all my Adventures. And I should be a Churl, in not letting thee share with me, the Pleasure I found in a late Journey to *Orleans*, one of the *presidiary* Towns of *France*. It was by the Order of the *Vizir Axem*, I undertook that Journey. Some body had informed him, That this Town was full of Merchant-Travellers of several *Nations*, but especially of *Germany*, who brought the choicest Jewels of the *East*, to vend in this Place at ordinary Rates. That *Minister* gave me Commands to buy certain Stones, with Instructions to treat of another Affair, which it is not necessary for thee to know. I accordingly set out from *Paris*, the third Day of the fifth Moon; and *Eliachim* the *Jew* (of whom thou hast heard) bore me Company.

I need not describe to thee the Country through which we pass'd: It exactly resembles the *Plains* of *S. Isidore*, not far from *Palermo* in *Sicily*. Thou and I have Reason to remember that Place of our *Captivity*, carrying the Marks of our *Master's* cruel Anger yet in our Bodies. Those *Plains*, thou knowest, afford a very agreeable Prospect, especially at this Time of the Year, when the Verdure of the Trees, mixed with the Brightness of the Corn-Fields, and the Party-coloured Meadows, tempt the Eye into a Controversy of Pleasure, a Man neither knowing well how to take it off, not yet where to fix it, in such an orderly Confusion and Medly of charming Objects.

Such is the *Province* between *Paris* and *Orléans*, which has this Advantage of those *Sicilian Plains*, that here all the Way one rides, innumerable magnificent and beautiful Palaces appear, shooting up their glittering Turrets above the lofty Groves, which environ those *Seats of Pleasure*. Indeed this is one of the purest Airs, and the most fertile Soil in all the Kingdom, which invites the *Nobles* and *Gentry* to reside here during the *Summer*, and occasions much travelling on this Road.

About Mid-day, we came to a Town called *Chastres*, where we alighted to refresh our selves. Travellers in these *Western* Parts, are better accommodated with Provisions than they can be in *Asia*, where they must carry their own Beds with them; and dress their own Victuals, or lie on the naked Floor fasting. This makes the *Nazarenes* call the *East* inhospitable. They consider not at the same Time, that 'tis the Niceness and Delicacy of the *Mahometans*, which occasions this Custom. For the *Eastern* People are fearful of defiling themselves, by eating Meat prepared by other Hands than their own, or those of their Servants: As also to lie on a Bed, common to all Passengers.

But these *Infidels* are like the *Swine*, to whom all Meat is welcome, and every Ditch an acceptable Bed: Here are Inns all along the Roads, whereinto when you enter, the *Host* provides you both Bed, and all other Necessaries. A Man must venture to sleep on the same Pillow, where perhaps a *Leper* has lain the Night before, or
some

some Person infected with a worse Disease. The *Host* examines none, but harbours all alike, provided they have Money to pay him. And as for Victuals, 'tis the Custom for all Travellers to eat together at one common Table, where several Dishes of Meat are served up, and every Man is free to eat what and how much he pleases, paying a stated Price for his Dinner.

Thus no sooner were we come into our Inn at *Chastres*, but the *Host* saluting us after the manner of the Country, invited us to sit down at the *Ordinary*, (for so they call their publick Dinner in an Inn.) We were not so scrupulous as to refuse his Offer, but followed him into the Chamber, where the Dinner was prepared. There were many Guests at the Table, and all busy in feeding themselves. We took such Seats as we found vacant, and without much Ceremony fell to eating. The *Jew* trusted to the Indulgence of *Moses*, and I to that of *Mahomet*, for eating with the *uncircumcised*, whose Meat is seldom free from the *Pollutions* of Blood. We knew, that neither *God*, nor his *Prophets*, required us to starve.

There was Plenty of Wine, and that so delicious, as would have tempted an *Hogia* to taste it, without the *Musti's* Dispensation. To avoid Singularity, I made a Shew of eating, as the rest; but the greatest part of my Repast consisted in Bread and some Fruits, with that exhilarating Juice of the Grape.

The honest *Jew* swore 'twas a Banquet prepared by *Cupid*, to render him the most miserable of all Men. For, just in the midst of our Mirth, came in a *French* Gentleman with a Lady in his Hand, who placed themselves at the Table exactly opposite to us. I perceived evident Symptoms of some Disorder in *Eliachim*, who seem'd to read his Fate in that fair Creature's Face; yet had not Power to check his wandering Eyes, or guard them from inevitable Wounds. He'd almost acted o'er the *Story* of the *Egyptian* Wives, whom *Joseph's* Mistress had invited to behold his Beauty; they cut their Fingers for their Meat, whilst gazing on the charming Youth: So poor *Eliachim* was all Confusion, turned to a Statue, whilst he look'd on this enchanting *Gorgon*. He had forgot to eat or drink, till I began to rouse him from his Dream.

I told

I told him softly in the Ear, That this Lady was but the younger Sister of *Ixion's* Mistress. This brought him to his Sense again, but could not restore his Peace. Prudence taught him to dissemble the violent Emotion of his Soul, and not to expose himself in such a Company; but nothing could expel the fatal Poison from his Breast.

When we had sufficiently reposed our selves, we bid adieu to the Inn, all joining Company, and setting forward to *Orleans*. On the Road, both *Eliachim* and I had many Opportunities of conversing with this young Lady; such Familiarity with Women, being allowed in *France*. We found her Wit as surprizing as her Beauty; and her Mien and Conduct, such as gave Advantage to them both. In a Word, *Eliachim* was lost amidst so many Perfections.

When we came to our Inn at Night, and were in our Chamber together, he vented his Passion in these Words: *Mahmut, I have pass'd these Years hitherto, without any other Sentiments of Love, save those which in general I owe to all our Race, and some more particular Regards of Friendship and Duty. But, since I saw this lovely Creature, methinks my Friends, and all that ought to be beloved on Earth, is now contracted into her. 'Tis not her snowy Skin or matchless Features, are of Force to move me; though they are such, thy self being Judge, as would have foiled Apelles's Art to imitate; but 'tis a Lustre which I can't express! Surely 'twas Lightning darted from her Eyes, those fair Avenues of her brighter Soul! The subtle Flame glanced through my Breast, and in a Moment scorch'd my Reason up! The lovely Basilisk shot Deaths at every Look! Thou sawest how I sat as one transformed; so lifeless, and without Motion was I, whilst gazing on my Ruin! And to this Hour a fatal Numbness spreads through all my Veins, as if I had touch'd some dire Torpedo.*

Thus went he raving on, till I interrupted him with Laughter and Raillery, endeavouring to cure him of his Love-sick Humour by ridiculing it. I told him my own Experience of this foolish Passion, rehearsed my former Adventures with *Daria*, and how at length I got the Victory

tory of this vain Fondness by Absence, and the Exercise of my Reason. But all that I could say, made no Impression on the stupid Lover. He grew but worse, and so I left him to seek Repose from Sleep.

We came not to *Orleans* till the next Day, where we tarried not long, having no other Business as it happened, but to see the Rarities of the Town, and inform our selves of those Things it is convenient for Travellers to know. After which we returned to *Paris*: I with the same Sentiments I had at my first setting out from thence; but it seems the *World* was metamorphos'd in poor *Eliachim's* Opinion. To him the Trees had now lost all their Greenness; the Flowers, and Grass, and Corn, look'd withered; the Birds sung mournful Notes; the Winds blew hoarse, unwelcome Sounds; and every Thing in *Nature* seem'd to him to droop, because *Falante* was not there (so was the fair one call'd, as *Eliachim* had learned of her) when we parted from *Orleans*.

In this melancholy Condition, the poor Brain-sick *Few* has continued ever since. When his Cure will commence, I know not.

If thou yet retainest thy native Liberty, and hast not sacrific'd it to unhappy Love, learn by his Misfortune to watch thy Senses, which are the first Traytors to the Soul. Adieu.

Paris, 1st of the 6th Moon,
of the Year 1647.

LETTER XXIX.

To the Captain Bassa.

THOU that hast had thy Education in *Arsenals*, and hast led the rest of thy Life in *Ships of War*, wilt be best able to judge of the Proposal, which a certain bold *Sea Captain* made to *Cardinal Mazarini* not long ago.

It

It being the general Discourse of this City, with what Insult and Defiance *Admiral Morosini*, with about thirty Men of War, enter'd the *Hellepont*, and braved the *Dardanel*s : This Officer told the *Cardinal*, That if he would furnish him with half that Number of Ships, he would engage to drive the *Sultan* out of his *Seraglio*, lay that Palace in the Dust, and beat down the Towers of all the *Mosques* in *Constantinople*, or lose his Life in the Attempt. To which the *Cardinal* replied, *Monfieur*, I believe 'tis possible, if you could finish your Work, before they would board your Men of War with an hundred Gallies and Saiques full of armed Men.

It is said, That *Cardinal Richlieu* had such a Project once, which made him propose the Building of prodigious high Ships, whose out-sides should be stuck all over with sharp Spikes, that should render it impossible for Gallies to board them.

By this thou may'st know, that such an Attempt is not thought impracticable by the *Christians*. I wish it be not put in effectual Execution by them, when the Port may least dream of it.

Christina, *Queen of Swedeland*, has caused a most magnificent Vessel to be built, with design to present it to *Cardinal Mazarini*. The inner Work of the Cabbin is of Cedar, curiously overlaid with Flowers, and other Imagery of Gold. The Extremity of the Stern, adorned with Windows, Statues and Galleries; the wooden Work all overlaid with the same Metal. The Roof of the Cabbin presents the Story of *Jason's Expedition* to get the *Golden Fleece*, painted by the best Masters in *Swedeland*. All the Furniture speaks the *Royal Bounty* of her that gives it. The Cannon are of the purest Brass. The rest of the Tackle such as are fittest to weather the Winds and Waves; from which neither this *Queen's* Sovereignty in *Swedeland*, nor the *Cardinal's* Grandeur in *France*, could exempt either of them, were they exposed to Sea.

There are those who whisper on this Occasion, That the *Queen of Swedeland* has some Inclinations to the *Roman Catholick Religion*; that she has had several Conferences with *Monfieur Chanut*, on that Subject, as also with his Priests; that her Resident in *Portugal* has openly embraced.

braced that *Faith*, not without the *Queen's* private Consent and Approbation. It is not material to us, what *Religion* the *Infidels* profess, whilst they assert *Doctrines* repugnant to the *Divine Unity*, and the *Truth* of the *Sent* of *God*. I behold, at this time, an evident Sign of his *Unity* in the *Heavens*; it is the *New Moon*, just rising from the *lower Hemisphere*. At the Sight of this *Planet*, the *Messenger of God* has commanded me to fall on my Face, and adore the *Eternal*.

Wherefore praying, That her *Influences* may prove propitious to thee, whilst thou art on the *Ocean*, I bid thee adieu.

Paris, 23d of the 6th Moon,
of the Year 1647.

The End of the Second Book.



LETTER

LETTERS

WRIT by a
SPY at *PARIS*.

BOOK III.

LETTER I.

To Bedredin, *Superior of the Convent of*
Dervises, at Cogni in Natolia.

NOT more welcome are the rich *Perfumes of Arabia*, to a Soul almost expiring through Grief and Melancholy, than is thy Letter to *Mahmut*, wherein is contained the *Certificate* of thy being yet on this Side the *State of Invisibles*. Me-thinks all *Nature* flourishes, while thou art alive. And I feel a Spirit within me, prompts me to presage, That thy Death, like the Fall of Leaves in *Autumn*, will prove the *Harbinger* of the *World's last Winter*. Whilst thou livest, thy Prayers and Merits, support the drooping *Elements*, which are now almost ready to fall, into their primitive *Chaos* and Inactivity. The *Angel* of the *Trumpet*, in Contemplation of thy Virtue delays to sound the *grand tremendous Blast*; which, at an Instant, shall puff out the Light of Sun, Moon and Stars, and blow the Breath out of the Nostrils of all the living Generations. That Day

Day shall be a Day of Darkneſs, Horror and Silence, 'till the Hour of *Transmigration* comes: When at the *ſecond Blaſt* the Firmament ſhall be rent aſunder, like the opening of Curtains; this *old World* ſhall fly away like a Shadow, to the Right Hand and to the Left. Then ſhall *naked Souls* hang hovering in the *empty Space*, betwixt *Paradiſe* and *Hell*. The *Throne* ſhall be placed, *Judgment* ſhall be given: And, to wind up the *Myſteries of Fate*, a *new and immortal World* ſhall at a Moment ſpring forth from the *Womb of Eternity*, and poſſeſs the Place of the former.

I write not this to inſtruct thee, Venerable *Bedredin*, who art a *Mine of Knowledge*: But to ſatisfy thee, that tho' I live amongſt *Infidels*, yet I conſerve *inviolable* the *Faith* of my *Fathers*, believing the *Book* brought down from the *eternal Archives*. Thou feareſt that I ſhall turn *Chriſtian*, being accuſed by ſome, of *Levity* in my Opinions; by others of *Prophaneneſs* and *Atheiſm*; by all, of diſcovering too favourable an Inclination to the *Nazarenes*.

Suffer me, O *holy Preſident* of the *Servants of God*, to purge my ſelf of theſe falſe Imputations, the Product of *Envy* and *Malice*. Permit me to lay at thy *ſacred Feet*, a *modest Apology* for my *Faith*.

Let not that Deſcription of the *Chriſtians Meſſias*, which I ſent thee in my laſt Letter, create in thee an Opinion to my Diſadvantage; nor prevail on thee to think, I can ever ſwerve from the profound Attach I owe to the *Sent of God*. I honour *Jeſus*, the *Son of Mary*; and ſo I do all his *Brethren*, the *Prophets* in *Paradiſe*: This I am taught in the *Alcoran*. Where then is my Crime? If I give *Vertue* its due Praise, even in the *Infidels*, am I therefore a *Nazarene*? If I ſpeak with *Reverence* and *Modesty* of *Chriſtian Princes*, am not I therefore a *Muſſulman*? Or, does the *Book of Glory* teach us *Arrogance*? Surely my *Traducers* will bluſh, when they ſhall conſider, that our *auguſt Emperors* themſelves, (who are *Sovereigns* of all the *Kings on Earth*), when they vouchſafe to write to *Chriſtian Princes*, they dictate their Letters in a *Stile*, full of *Affection* and *Regard*. They give them magnificent *Ti-
tles*

les at the Beginning; and at the Conclusion, they wish them Increase of Felicity, both *here*, and in *Paradise*. And would it become a *Slave*, to treat *crown'd Heads* with less Respect, than does the *Master of the Universe*? If I have contracted Friendship with some of the *Christian Dervises*, it was to serve the Ends of the *sublime Port*, and perform the Rites of Gratitude. I thought it no Crime, to receive a Kindness from any Man; or to return it, without examining his *Religion*. But perhaps they suspect the Intimacies I had with *Cardinal Richlieu*, and still have with his Successor *Mazarini*. Rest assured, O holy *Dervise*, that my Access to these *Princes of the Roman Church*, is so far from being criminal, that without it I never had been capable of penetrating into the Counsels of the *Infidels*, nor of doing any effectual Service to the *Grand Signior*. The Countenance which my Familiarity with these two great *Ministers* affords me, has all along facilitated my Designs: And, whilst under their Umbrage, I am taken for a zealous *Christian*; I secretly lay a Foundation, whereon, in due Time, shall be built, even in the Heart of *Christendom*, triumphal Arches, for the victorious *Mussulmans*. 'Tis strange, methinks, that after all this, I should be suspected! That notwithstanding I have patiently endured nine Years Confinement, to an obscure and private Life; a melancholy Banishment to a strange Country; yea, to a City for which I have a natural Aversion; a City the most unclean, noisy, and vain, in the whole Earth; to be shut up, for the Sake of avoiding Discovery, in a Chamber so narrow, that *Suspicion* it self, nay even *Thought*, the *Mother* of that little *Passion*, would sweat and be stifled, when once circumscribed within these Walls; and after all this, to be made a *Prisoner of State*, on Jealousy of being a *Mahometan*: To abide that Punishment so many *Moons* unmov'd, uncorrupted, and at length to be released, to the Advantage of the *Ottoman Interest*, and yet to be traduced at home, for a *Traytor to God*, his *Prophet*, and my *Sovereign*, has surely something in it inconsistent.

What is then my Crime? Or, why am I thus aspers'd? Let my Slanderers hereafter be silent. Unless they will lay it to my Charge, That in some of my Letters I have

have discover'd a Mind free from *Superstition*; that I put a high Value on Reason, and have no low Esteem for some of the ancient *Philosophers*; that I endeavour to guard my Sense, and will not suffer it to be muzzled with the Impositions of Ignorance and Prejudice; that I do not think it a necessary Qualification of a *Mussulman*, to pursue with inexorable Hatred, all Men that differ from me in Opinion. In fine, That in all my Conversation, I strive to comport my self, as one who asserts the *Unity* of the *Divine Essence*, the *Plurality* of his *Prophets*, the *determinate Number* of the *Elect*; and who is resolved and prepared, rather to die a thousand Deaths, than voluntarily to commit any *Impiety* against these *Principles*, or the *Interest* of the *Grand Signior*, who has a *Right* to command all *Mankind*. If these be Crimes, I must own myself culpable: If not, let my Accusers lay their Hand upon their Mouth. And continue thou, *sage Doctor* of our *holy Law*, to instruct me with thy Counsels, to assist me with thy Prayers, and to protect me with thy Friendship. Then shall *Mahmut* persevere a *true Believer*, a faithful *Slave* to the *Osman Emperor*, and a devout Admirer of thy Longevity and Virtue.

I should fear this might be the last Letter I should have the Honour to send thee. were I not convinced by some near Examples, that old Age was not restrain'd to the Times before the *Flood*. Though thou hast far out-pass'd the ordinary Years of Men, yet there is at this Time, not far from *Paris*, a Man who has near doubled thy Age. He is an *Hermit*, living on a Hill, where all Things necessary for human Sustenance seem to be wanting. The Walls of his House are built of Mud, with his own Hands, (a weak Defence against Wind and Rains) His Bed is compos'd of Leaves of Trees. A Stone serves him for his Pillow. His Diet consists of such Herbs and Fruits, as that Mountain affords him. A neighbouring Well allays his Thirst. He has dwelt in this Place, and in this manner, eighty three Years, after he had travelled most Parts of *Europe* and *Asia*. Ask him by what Means he perserved his Life so long, he answers, *By living free from Care, and by being indifferent to all Things*. He foretels Things to come with marvellous Success; as has

often been observ'd ; which makes the People esteem him a *Prophet*.

The *French* tell me of another who lived longer than he, being three hundred sixty and one Years old when he died. He was call'd *John of the Times*, in regard he liv'd from the *Reign of Charles the Great*, to that of the *Emperor Conrade*. And being ask'd what Diet he used, his Answer was, *Honey within, and Oil without*.

This comforts me with the Hopes of seeing thee on Earth, tho' many Years hence : Since no Man can exceed thee in Abstinence, Sobriety, and the Calmness of thy Mind.

The great *Author of Life* so grant, That if I may not enjoy this Felicity *here*, yet I may not, by any enormous Crimes, merit to be excluded thy Society in *Paradise*.

Paris, 11th of the 7th Moon,
of the Year 1647.

LETTER II.

To Muret Bassa.

THE *French* are puffed up with the late Defeat they gave the *Spanish* Fleet in Sight of *Naples*. Their Joy would know no Bounds, were it not curb'd by the Loss of the *Duke of Breze*, who was slain by a Cannon Bullet in this naval Combat.

The young *Prince of Conde* has been also forced to withdraw his Army from before *Lerida*, that Place being ever fatal to the *French*. This has lessen'd the Disgrace which the *Count of Harcourt* received the last Campaign, in not being able to carry that Town, after six Moons Siege.

But the News from the *Levant*, has elated all the *Franks* beyond Measure : Yet, I hope, the Relations that are scatter'd abroad on that Subject, are rather an Effect of their

their Wishes, than of any real Success against the *invincible Osmans*.

It is reported, That there have been two *Sea Fights* between our *Fleets* and the *Venetians*; that in the former, we lost two thousand Men, seven Gallies, and a *Bassa*; that in the latter, the *Venetians* took forty *Gallies*, six *Caramusels*, and fifty *Saiques*, laden with Men and Ammunition for the Relief of our Army in *Candy*.

The Honour of this last Victory, is ascribed to the Valour and conduct of *Bernard Morosini*, and General *Grimani*; *Bernard* succeeded his Brother *Thomas Morosini*, who was kill'd, as they say, in the first Battel.

The *Christians* every where express great Joy for these Victories. The open Streets are fill'd with Tables, cover'd with all manner of Dainties, at the publick Cost. They feast and revel Night and Day. The Bells ring continually, and Bonfires are made, to celebrate the Triumph of the *Nazarenes*. They presage to themselves the Conquest of the *Ottoman Empire*, and eternal Victories.

From *Dalmatia*, the *Posts* bring daily News of our Losses and Disgraces. It is known here, That the *Castles* of *Xemonido*, *Novigrade*, *Nadin*, *Carin*, and all the *Places* of *Strength* which we had in our Possession, except *Clissa*, are taken by the *Venetians*.

They laugh at our Seige of *Sebenico*, where we lost two thousand Men, and at length were forc'd to leave our Camp to the *Christians*, our *General* being frighted away by a few Women.

It seems strange and ominous to me, That those Arms which have formerly crush'd the greatest *Monarchies* to Pieces, and have changed the Face of the whole Earth, should now be foil'd by a few *Desperado's*! I dare be thus far a *Prophet*, that either the Soldiers are disgusted, which will produce a *Revolution*, or the mighty *Empire* of the *Osman*s is in its Decline, which *God* avert.

The *Christians*, (who are not ignorant of our Affairs, nor of the very *Secrets* of the *Seraglio*) by an odd kind of Charity, pray for the long Life of *Sultan Ibrahim*: For, they say, our Armies must needs miscarry during his *Reign*; most of the Officers, being offended at his

licentious Life, and cruel Actions. Besides, they tax him with Profuseness, in that he has not spared the private Treasury of Gold, which, by the Frugality of his *Predecessors*, had been heaped together; and, which it was not counted lawful for them to touch, unless in the utmost Peril of the *Empire*. They say, That by the Additions which *Sultan Amurat* had made, this Treasure was augmented to above thirty Millions of *Sequins*: But that our present *Emperor* has squander'd most of it away on his Pleasure. They compare him to *Heliogabalus*, the most effeminate *Prince* that ever reign'd; praising, at the same Time, the Magnanimity and Valour of *Sultan Amurat*; who, they say, was the stoutest Man on Earth. They highly applaud his Bravery at the *Seige* of *Babylon*, when he accepted the Challenge of the *Persian* Soldier; and entering into a single Combat with the unhappy *Redhead*, at one Blow, with his *Sabre*, cleft him (though in *Armour*) to the middle. In Memorial whereof, thou knowest, that *Armour* hangs to this Day in the *Haxoda*. In fine, they extol his Justice: Whereof he gave a remarkable Instance, in punishing a certain *Hogia*, who had cheated a *Pilgrim* of his *Jewels*: Thou remembrest that Passage. And the *Stone Mortar*, wherein that miserable Wretch was pounded alive by his own Sentence, is yet to be seen at the Gate of the *Divan*, a Monument of his Villany, and the *Sultan's* Justice.

These things are not unknown in the *West*; for the *Nazarenes* have their Intelligencers in the *Imperial* City. Hence they derive Occasions to censure or praise the Actions of our *august Emperors*, who are *Companions* of the *Sun*, and *Brothers* of the *Stars*.

What I have said, I trust to thy Integrity: Whereof I have had experience. Those who degenerate from that Virtue, may their Souls find no more Rest in the other World, than a *French-Man's* Hat has in *this*, which is always in Motion. Adieu.

Paris, 15th of the 8th Moon,
of the Year, 1647.

LETTER

LETTER III.

To Mahumet Techli, Bassa of Bosnia, at
his Camp in Dalamatia.

THOU art a fit Man to lead the *Mussulman* Armies, who durst not hold up thy Head against a few Women: Perhaps thy Mother's Milk hangs yet on thy Chin, thou art not wean'd from the Discipline of the Nursery. Was the strong *Fortress* of *Sebenico* of so small a Price, that thou shouldst basely decamp from before it, because a few Females appear'd on the Walls; Is this the way to aggrandize thy Master? What will the *Christians* say to this Cowardice? Nay, what do they not say already? The News of that Siege had reach'd all Parts of *Europe*; the *Nazarenes* were big with Expectation of the Event. Now they know it, they laugh both at thee, and at all the *Mussulmans*. Thou hast brought a Disgrace on the most exalted Empire in the World.

What if thou didst lose two thousand Men before the Walls of that Fort? Is that a sufficient Justification of thy raising the Siege? Our glorious *Sultans* do not ute to win Cities and Castles without Blood. Neither do they spare to sacrifice the best Part of their Army to the Honour of their Arms, whilst our indefatigable Soldiers have mounted on Heaps of slaughter'd *Spahi's*, and scaled the Battlements of their Enemies. Whereas thou wert afraid of a few Stones, that the Women hurl'd on thy Men from the Walls. Thou art more effeminate than *Sardanapalus*! It were fitter for thee to handle the Distaff, and spin for thy Bread, than to draw a Sword in the Field of Honour. It is a wonder thy own Soldiers do not abandon thee, being asham'd to serve under so weak a Commander.

I counsel thee, speedily to recover thy lost Reputation, by some notable Service. Let not Perils affright thee; but remember, that true Fortitude surmounts all Difficulties; and that thou canst not pass into the Temple of Ho-

nour, but through that of *Virtue*. It is not my part to project for thee: The whole Country is before thee: Thou knowest, or at least oughtest to know, the Motions and Strength of thy Enemies. Do something speedily that shall speak thee wise and valiant. Thou hadst better lose thy Life so, than by a *Bow-String*.

Take this Advice as a Mark of my Friendship, for *Mahmut* uses not so frankly to reprove those whom he esteems his Enemies. Adieu.

Paris, 15th of the 8th Moon,
of the Year 1647.

LETTER IV.

To Achmet Bassa.

NOT long ago arrived here a *Courier* from *Swedeland*, bringing Letters from Queen *Christina* and Monsieur *Chanur*, the *French Resident* at *Stockholm*.

Among other Matters, they give an Account, - That on the twenty seventh Day of the seventh Moon, that great Princess had like to have been stabb'd in the midst of her Guards, surrounded with her *Courtiers*, before the Altar of her God; at an Hour, when all the Subjects of that Kingdom were on their Knees, to render Heaven propitious to Her and the Publick.

That Day there was a *Fast* proclaim'd through all *Swedeland*; and he was esteem'd no good Subject, who did not repair to the publick Solemnities. The Queen, to give an Example, went at the third Hour of the Day to the Mosque of her Palace, attended by the great Officers of State, and a numerous Train of the Nobility. When the Preacher (as is the Custom) had made an End of speaking, all that were present fell on their Knees, to perform the appointed Devotions. But it being the Fashion of the *Nazarenes* to utter some secret preparative *Oraisons*, the Men cover'd their Faces with their Hats, to be more recollected.

While

While all Eyes were thus veil'd, a certain Fellow snatching the Opportunity, steps from his Place, and, without making any great Noise, by large Strides, advances unseen to the *Rails* which enclose the *Pavement* next to the *Altar*, where the *Queen* was on her Knees. But in leaping over, he was perceiv'd by a certain *Nobleman*, who immediately cry'd out to the *Guards*, to stop the *Assassin*. They cross'd their *Partisans*, but the *Villain* hurl'd them one against another with so great Violence, that while they were striving to recover their entangled Weapons, he got quite through them. At which Time, the *Queen* also raising her self up at the Noise, push'd the *Captain* of her *Guards*, who kneeled beside her. He starting from his Place, leap'd between the *Queen* and the *Murderer*, who was now within two Paces of her. He seizes the Wretch; and, upon immediate Search, they found two long sharp-pointed Knives about him, without Sheaths; one in his Bosom, the other in his Pocket. The *Prison* being in the Castle or Palace of the *Queen*, under her very Apartment, she was not willing he should be carried thither, but order'd him to be re-conducted to his own Chamber, which was in the *College* of *Stockholm*, he being an *Ecclesiastick* of the said *College*; commanding also a good *Guard* to be set over him, which was performed accordingly.

As soon as the *Wretch* saw himself in his Chamber, he said aloud, *That when he went out in the Morning, he little thought of ever returning again, having undertaken an Action, in doing of which he expected to lose his Life.*

They used all Diligence imaginable in discovering the Authors of this intended Murder; but could learn nothing more, than that this Fellow was a *Lunatick*; whom at certain *Seasons* an unaccountable Fury spurred on to many Extravagancies.

Yet some suspect, that he was hired by the *Lutheran Clergy* to give this execrable Blow; who were apprehensive, that the *Queen* hearkening too much to the Insinuations of her *Tutor*, who was a *Calvinist*, would innovate the *establish'd Religion* of the Country.

If this be a well-grounded Suspicion, it follows at the best, that Religion which ought to correct the *Morals* of

Men, and have an Influence in restraining their exorbitant Passions, is become the Corrupter of their Manners, and the Fomenter of the most enormous Crimes. But this is common among the *Christians*, who being divided into innumerable *Parties*, distinguish'd by as many several Names; yet each *Sect* is so sure that their *Way* is the only *right Path* to *Salvation*, that they spare for neither Murders, Sacrileges, nor Treasons, to proselyte the rest to their Opinion, being unwilling that any should live, who are not of the same Mind with them.

The *King of France*, and the *Queen Regent*, receiv'd the News of *Queen Christina's* Delivery from this design'd Blow, with much Joy; the Interests of both *Crowns* being at this Time closely intermingled.

I can inform thee of nothing more remarkable at present, save, that certain Letters are intercepted, which the Duke of *Bavaria* had written to the Duke of *Wirtemberg*, and the Elector of *Cologne*: The Contents of which discover, that the Duke of *Bavaria* is not far from a Reconciliation with the *Emperor*; and that, in the mean Time, he only waits the Event of Things, to direct him in the Choice of his *Party*.

God confirm thee in thy Integrity, that thou may'st never waver or swerve from the Service and Duty thou owest the *Grand Signior*.

Paris, 28th of the 9th Moon,
of the Year 1647.

LETTER V.

To Cara Haly, a Physician at Constantinople.

THOU hast heaped many Favours on me; yet I have never had an Opportunity of making the least Acknowledgment. Accept now a *small Present* from *Mahmut's* Hands, who being not Master of Wealth, can make

no great ones. I send thee neither Silver, Gold, nor Jewels, which the insatiable Avarice of Mortals, has violently torn from the Bowels of their *common Mother*. Neither shalt thou receive from me any of the more familiar Products of the Earth, such as grow on her Surface. Expect no choice Fruits, or Wine, or Oil; nor any thing framed by the Art of Man, whether for Delight or Use. What I send thee is the *Dew of Heaven*, a certain *Quintessence* of the *Elements*, an *Æthereal Spirit*, first condens'd into a Vapour, then into a more liquid Substance, and afterwards congealed into a Gum. It is the celebrated *Manna of Calabria*.

Adonai the *Jew* sent it to me out of *Italy* as a Rarity. I knew not whom so properly to oblige with this Present, as the Studious of *natural Things*, *Hali* the sage Physician, and my Friend.

The Philosopher *Averroes*, our Countryman, has written much of this excellent Substance. He calls it, The Food of the *Airy Angels*; and says, The young Ravens crying in their Nests, are nourish'd by this heavenly Diet, when the old ones forsake them: And that the *Chameleons* seek no other Repast during their Lives, but the invisible *Manna*, that every where floats in the Morning Air. He holds it possible, That a Man, after he has pass'd his great *Climacter*, may live without any other Sustenance, save what he receives from this *heavenly Distillation*; that he may thus prolong his Life for the Space of seven Years, which will compleat the appointed Age of Mortals. Many of the sublimely instructed among the *Arabians* are of the same Opinion, so are not a few of the *Hebrew Rabbi's*: But the *Christians*, who are Gluttons, laugh at this Doctrine as ridiculous and impracticable; forgetting at the same Time what they read in their *Bible*, (which they pretend is the *Rule* of their *Faith*) that the *Israelites* had nothing else to feed on for a considerable Time in the *Desart*, when they were almost eight hundred thousand Souls, and the greatest Part of them in their full Strength, Men of Arms, and inur'd to the Toils of War.

Certainly it were a desirable Thing, that this *divine Lar-gefs* were distributed to all the Regions on Earth. But God sends his Blessings to whom, and when he pleases. 'Tis

he that directeth the Clouds when they move through the Air, and rest not till they arrive at barren and dry Places, where they pour forth their Water to refresh the Earth, and render it fruitful. *God!* There is but one *God*, *Lord of the Worlds!* These are Signs of his *Unity* to *true Believers*, but the *Incredulous* have harden'd their Hearts.

It is recorded, That in former Times, the Ground whereon this *Manna* descended, belonged to a certain *Nobleman* of the *Country*, who, covetous of the unusual Blessing, undertook to enclose all that Land within a high Wall, to the End that so rare a Gift might not be made common to every one. But, as soon as the Workmen had begun to lay the Foundations of this Enclosure, the *Manna* ceas'd to fall, and so continued as long as they proceeded in that envious Work. Which when the *Lord* of the *Ground* was made sensible of, he commanded the Workmen to desist, saying withal, *The Almighty gives, and the Almighty takes away. Henceforward, I will not seek to restrain the free Gift of Heaven.* Upon which, the *Manna* descended daily, as before, and so has continued to do ever since. Doubtless, this is a Sign of *God's Omnipotence*.

If thou wilt permit me to play the *Philosopher*, I will tell thee my Opinion, why this *Manna* is seen rather in the *Kingdom of Naples*, than in any other *Region* of the *Earth*.

It is well known, that the *Earth* of this *Country* abounds with Veins of Sulphur, which are diffused up and down through all Parts, and heat the Soil to an extraordinary Degree. Hence it follows, that the *lower Region* of the Air, in this *Country*, must needs acquire a greater Degree of Heat and Dryness also, being perpetually rarified by the fiery *Atoms*, which every where transpire through the Pores of the *Earth*, as from a Furnace.

This being so, it is not hard to conceive, that the Vapours which are exhaled by the Sun into the *upper Region*, in the Heat of a *Summer's Day*, and there become impregnated by the *Ætherial Spirit*, (which remains pure and uncloath'd in those serener Tracts, and consequently, is apt to incorporate with any proper Vehicle) naturally descend

scend again in the Cool of the Night; but not meeting with a congenious Body of Vapours in the *lower Region*, that Air being over purify'd, and grown defecate, through the too near Neighbourhood of the burning Soil; so that they cannot diffuse themselves through the Air for want of a fit *Medium*, they consisting of *homogeneous* Parts, and following the natural Position of the *Element*, and the *Laws* of *Gravity*; contract themselves into little globular Forms, the lower they descend; thus settling on the Leaves of Trees, on the Grass and Herbs, on Stones, and any Part of the Earth, appearing like Grains of transparent *Gum*.

Hence also I conceive, that the same *Manna* (which is nothing else but an *Ætherial Spirit*, embodied in light and dulcid Vapours) abounds in the Air of most Countries, but remains invisible, rarely so far condensed, as to settle in a gross Body on the Ground, because the Air of those Regions is not so rarify'd as is that of *Calabria*, having no such *subterranean* Fires to drink the Vapours up; but being moist and thick, the descending *Manna*, instead of contracting it self into globular Bodies, and through its Weight sinking to the Earth, dilates it self, and incorporates with the floating Vapours: Just as if you pour Drops of Water into a Vessel full of the same Element; those Drops do not sink to the Bottom, but finding an *homogeneous* Body, they mix with it, and are dispersed every way; whereas, if there be nothing in the way to stop them, they immediately fall to the Ground.

But I shall tire thee with my *Philosophy*, forgetting that I speak to a Man consummate in all *Sciences*. *Adonai* relates many remarkable Passages of this Country, too tedious for a Letter. I will only tell thee in short, that the *Kingdom of Naples* is esteemed one of the most delectable *Regions* on *Earth*, the Trees flourishing twice a Year, and the Soil abounding to Prodigality with Corn, Wine, Oil, and Fruits, and all Things necessary for the Life of Man. Yet the Inhabitants have this *Proverb* common among them; *The Kingdom of Naples is a Paradise of Delights, but it is inhabited with Devils*: So corrupted are the Manners of the People.

Adieu,

Adieu, dear *Hali*, and think not *Mahmut* tedious in his Letters, who has no other way, at this Distance, to converse with his Friends.

Paris, 19th of the 10th Moon,
of the Year 1647.

LETTER VI.

To Kerker Hassen *Bassa*.

WHEN this *Dispatch* shall come to thy Hands, be assured, That *Mahmut* thy Country-man, and Slave to the Slaves of the Grand Signior, wishes thee Multiplicity of Happiness. I have many Reasons to honour thee, besides the natural Affection, which is, or ought to be, between those who were born in the same Region. The many Favours thou hast done me, have far exceeded the Obligation which arises from the Vicinity of our Birth; though that was so near that a strong Man would have measured the Distance with one Flight of an Arrow.

The Present of *Kopha*, for which I return'd thee Thanks in my last, has wrought wonderful Effects on me, being a perfect Cure of the Melancholy, to which I was before subject. It has freed me from many Distempers; and I owe the present Ease and Cheerfulness I enjoy, to this generous Gift.

Methinks, while I am drinking this excellent Liquor, I am at *Constantinople*, conversing with my Friends. It revives in me the Genius of *Asia*; and so advantageously transforms the Ideas of Things which I see, that the Crosses on the Tops of the Christian Temples, appear to me as Half-moons; and my Imagination presents to me Turbants instead of Hats, as Men walk along the Streets of *Paris*.

Doubtless, great is the Force of what we eat or drink, which has occasion'd all wise Law-givers, among other Sanctions, to prescribe certain Rules of Diet: And the
Care

Care of our *holy Prophet* has been exquisite in this Point, his Prohibitions extending to all unclean Meats and Drinks, since they deprave the Constitutions of Men, and encline them to Vice. But, by his own Example, he recommended to us the Use of this admirable Berry; imposing a new Name on the *Tree* that bears it, when he called it, the *Tree of Purification*. Hence it is, That all the *Mussulmans* affect to partake of the *sanctified* Benefit, it being the universal Beverage of the *Osman Empire*. Were the Virtues of it known in these *Western* Parts, it would match, if not supplant, the Credit of their Wines, since it equally refreshes the Spirits, without intoxicating the Brain.

I know not whether thou hast seen *Pesteli Hali*, my Brother, since thy Return from *Arabia*: Or, whether thou hast heard the News he brought with him out of the *East*. He has survey'd the *Indies*, *Tartary*, *China*, *Tonquin*, *Persia*, and other *Regions*, whose Names are hardly known in some Parts of the *Ottoman Empire*. Indeed, we have formerly had but an odd *Idea* of those remote Countries; but especially *China* has been hid from the greatest Part of the Earth.

In my earlier Years, I have heard Men of Gravity, who would be taken for knowing Persons, say, That *China* was but a *tributary Province* of the *Tartars*, a contemptible Corner of *Asia*, and so barren, as it could hardly afford Sustenance for its Inhabitants, which is a Sign it is well Peopled. Assuredly our *Fathers* were ignorant of this *Country*, which after the *perpetual Monarchy* of the *Osman*s, may be esteem'd the *second Empire* on Earth.

My Brother says, it contains sixteen *Provinces*, each as large as a *Kingdom*: And, that all together they fill up a Tract of Ground as big as *Europe*, which thou knowest, is one of the *Four Quarters* of the *World*: And that this vast Dominion contains above a hundred Millions of Inhabitants.

The *Emperor* who reign'd when *Pesteli Hali* was there, was call'd *Zunchin*, a young *Prince*, not above thirty Years of Age; in whose Veins ran the *Blood* of sixteen *Emperors*, his *Progenitars*.

In the Years 1640. two great Officers in his Army, having drawn to their Party an innumerable Company of the Soldiers, and being encouraged by some *Grandeess* at the Court, made a Revolt. The Names of these *Rebels* were *Lycungz* and *Changien*. They soon became Masters of five *Provinces*: But, quarrelling about their Shares, *Lycungz* caused his Associate to be poison'd; and taking on himself the sole Command of the *Rebels*, was proclaim'd by them, *Emperor of China*. After which, he march'd directly with his whole Forces against *Pequin*, a City where the *Emperor* kept his Court: Knowing that the Conquest of this Place would secure to him all the remaining *Provinces* of the *Empire*.

The *Chinese* are reputed a most ingenious People, excelling in all manner of *mechanick* Inventions, and the boldest *Architects* in the World. They build Bridges from one Mountain to another, to shorten the Travellers Journey o'er the Plain between them, and raise Towers almost up to the Clouds. Some of their Cities are said to be near thirty Leagues in Compass, having double Walls and Ditches. And, my Brother says, That *Pequin* wants not much of this Extent: And, that the *Palace* of the *Emperor* is near a League in Circuit, environ'd by three Walls, and as many Moats, besides Bulwarks, and other Fortifications. He adds, That this mighty City and *Palace*, is guarded by an hundred thousand Soldiers.

This impregnable Place the *Rebels* took by Stratagem, which was able to have resisted all the Force of *Asia*. *Lycungz* held a private Correspondence with several *Grandeess* within the Town and Palace. By whose Connivance he sent great Numbers of the stoutest Men in his Army, disguised in the Habit of *Merchants*, who lodging themselves in divers Quarters of the City, on a Day appointed, suddenly appeared in Arms; and surprizing the Guards who defended the Gates, slew them all, and open'd the Gates to the *Rebels*.

Who can express the Confusion and Slaughter that filled all Parts of the City with Mourning and Blood? The barbarous *Conqueror* sacrificed all the Loyal and the Brave to his unpardonable Ambition; disarmed those who escaped the first Massacre; and having made himself absolute
Master.

Master of the City, lays a close Siege to the Imperial Palace.

The Emperor now finding that he was betray'd, and that it was too late to defend himself from the cruel Persecution and Insult of the Traytors, takes Advantage of the short Resistance which some of his faithful Servants made, to consult his own Honour, with that of the Empress and his Daughter. He had above three thousand Wives for whom he could not provide in that Flood of Calamities, all his Care being employ'd to prevent the last Triumph of his Enemies, in not suffering the Royal Blood to be shed by the prophane Hands of those Villains. He enter'd into the Gardens of the Palace, accompanied only by his Empress and Daughter, with three faithful Eunuchs. The young Princess, (who was a Lady educated in all the Chinese Learning) seeing the great Affliction of her Royal Parents, the inevitable Ruin of their Family, and the universal Desolation, fell on her Knees, and spoke to her Father as follows:

My Lord,

“ SINCE it is the Will of the immortal God, thus
 “ to extinguish the Lustre and Majesty of our sublime
 “ Race, let their Decrees be fulfill'd. But let not me be
 “ a Spectator of my Parents Fall, or survive a Tragedy, at
 “ which the Earth itself must tremble. Have this Com-
 “ passion on my tender Years, and let these Eyes be clo-
 “ sed, before Death seal up yours, from which mine
 “ borrow'd all their Light. Think not, because I am
 “ young, I fear to die: I long to see our Kindred Gods,
 “ and represent the Fate of China, so as to provoke their
 “ speedy Vengeance. Surely our deified Ancestors, at my
 “ Complaint, would gather all the Thunder in the Hea-
 “ vens, and shower it down upon these perjur'd and un-
 “ grateful Traitors. Or else they'd play the Chymists, and
 “ extract the most envenom'd Influence of the Stars, and
 “ dart the heavenly Poison on the Rebels, as they lie before
 “ these sacred Walls, and thus would put a Period to their
 “ cursed Treason. Make no Delay, my Royal Father, but
 “ try the Experiment; release me from these Chains,
 “ which hinder my Escape to Paradise: And let me be
 “ the

“ the *Herald* of such News, as ne’er before surpriz’d the
 “ *Bless’d* above.

The *Emperor*, mov’d with this passionate Address of his Daughter, drew a Dagger from his Girdle, and therewith stabb’d her to the Heart. And then, struck with Remorse at so unnatural a Deed, cover’d his Face with a Veil of Silk. Thus acting *Agamemnon’s* Part, when to fulfil the *Oracle*, he sacrificed his Daughter *Iphigenia*.

After this, the *Empress*, overwhelm’d with so many Sorrows, retired into a Grove, and hang’d herself with a silken Cord on a Tree. The *Emperor*, seeing this mournful Spectacle, was resolved no longer to delay his own Death. Wherefore, following her Example, he dispatch’d himself likewise by a String. But he first bit a Vein, and with his Blood writ the following Words :

“ What is there now desirable on Earth, after I am
 “ thus betray’d by my own *Subjects* ? I accuse not the In-
 “ ferior People : They are innocent ! ’Tis to the *Manda-*
 “ *rins* I owe my sudden Fall, with the Ruin of this
 “ mighty *Empire*. Behold in me, the *Royal Line* extinct.
 “ I am the last of sixteen *Emperors*. I, that was *Lord*
 “ of so many spacious *Regions*, *Guardian* of the *Bed-*
 “ *chamber* of the *Sun*, sole *Monarch* of the *Orient*, Lieu-
 “ tenant to the *Gods* of the *Mines*, possessor of infinite
 “ Treasures, at whose Name a hundred Millions of my
 “ Subjects touched the Ground with their Foreheads, am
 “ now ready to be trampled under Foot by the basest of
 “ my *Slaves*. But I will prevent my own Disgrace, and
 “ carry this majestick Soul, inviolate to my renown’d *Fa-*
 “ *thers* ; whose Vengeance, join’d with that of all the
 “ *Gods*, shall fall on the perfidious *Mandarins*, who have
 “ betray’d both me and this exalted *State* to Ruin.

A *Narrative* of these mournful Passages was printed in the *Chinese* Language, supposed to be done by the Order of the *Emperor’s* Attendants, who follow’d him into the Garden, and were Witnesses of what was said and done. A Copy of which my Brother procured to be translated into *Arabick*, by a *Merchant* of our Nation, who understood the *Chinese* Language, and resided in *Pekin*.

In fine, my Brother says, That when he departed from *China*, he left the Tyrant *Lycungz* in Possession of the *Emperor's Palace*, where he found an hundred Millions of Ingots in Gold and Silver, besides an inestimable Treasury of Pearls and precious Stones. All which Wealth had been heap'd together by the Frugality of the *Chinese Emperors*.

By this thou may'st take an Estimate of the Grandeur and Strength of this formidable *Monarchy*, of which we have had such contemptible Notions. Neither shalt thou have Occasion to be surprized at the monstrous Rise and Fortune of this *Rebel*, who in so short a Time was lifted to the Height of human Sovereignty, when thou considerest, That all Things are subject to Vicissitude and Change.

That *God*, who establishes whom he pleases on the *Thrones* of the *Earth*, and, at the *determined Periods* of *Empires*, deposes such as trust in their Strength and Riches, defend our *Sovereign* from *Treasons*, and from the *Arrows* that fly in *Obscurity*.

Paris, 13th of the 11th Moon,
of the Year 1647.

L E T T E R VII.

To Darnish Mehemet, Bassa.

WHAT Obligation have I to be concern'd for the *Infidels*? Or, what Interest in the *Uncircumcised*? Yet *Nature* has tied all our *Race*, in some *common Bonds* of *Affection*; and *Humanity* teaches us, to rejoice at the *Deliverance* of the *Oppressed*.

The *Kingdom* of *Naples* has long groan'd under the Yoke of *Spanish Tyranny*. The Labour of the People sufficed not to pay the unreasonable *Taxes* that were imposed on them. They sweat *Blood* to become yet more miserable; whilst their cruel Masters having fleec'd them to Nakedness, would take Advantage of their Poverty,

to rivet their Chains yet deeper, and render their Servitude past Redemption.

The People were sensible of their Calamity, yet knew not how to shake off the Yoke. It had gall'd them to the Nerves and Sinews; their Strength was gone. Despair of Redress had render'd them supine, and took from them the very Power of meditating their Recovery. But Heaven, which protects the oppressed, has raised up a Youth from among the *meanest* of the People, to assert the *publick Liberty*. A *Fisherman*, who has not seen four and twenty *Winters*, has undertaken to restore the ancient Privileges of the *Neapolitans*. Who can penetrate into the *Methods* of eternal *Destiny*, which makes use of so contemptible Instruments, to check the Power of the greatest *Monarchs*?

This bold *Youth*, inspired with a Zeal for the *Publick*, ran one Day into the Streets, crying with a loud Voice, *Long live the King of Spain, but let the corrupt Officers perish*. He had no other Weapon, save a *Reed* in his Hand, but was soon follow'd by a Multitude of Boys and young Men, with Clubs and Staves, who went along the Streets of that populous City, repeating the Cry after him, *Long live the King of Spain, but let the corrupt Officers perish*. At first, the *Citizens* laugh'd at the Infant Tumult; but in less than two Hours, this *Fisherman* (whose Name was *Massanello*) had enrolled above two thousand Boys.

The next Day his Numbers encreased, by the Accession of all sort of lewd and idle Persons, Male-Contents, Debtors, and such as were desirous of Novelty. Nay, some of the better sort of *Citizens* shut up their Shops, took Arms, and mingled with the popular Insurrection: So that e're Mid-day, there were above ten thousand Men and Boys, marching along the Streets, and burning the *Custom-Houses*, with all their *Books of Accompts* throughout the City.

When *Massanello* beheld himself at the Head of so vast a Multitude, he thought it Time to declare the Reason of his raising this Tumult. Wherefore, getting on an eminent Place in one of the *Markets*, he spake to his Followers to this Effect:

Rejoice,

Rejoice, O ye faithful People, and send up Acclamations to the God of Heaven, who hath this Day put it into your Hearts and Hands to be your own Redeemers. As for me, my Spirit burneth within me, to see the publick Oppression; and I set no Value on my Life, when I first began this glorious Enterprize. One of the Princes threaten'd me with the Gallies, if I persisted: But here are thousands my Witnesses, That instead of fearing him, I smote him on the Breast, and sent him away, joyful that he escaped with his Life. O ye faithful People, trust not the Princes or Nobles: They are the Men who oppress you, and would enslave you. Trust in your Arms, and the Justice of your Cause. God has brought you together; let nothing separate you till you have freed your Country, your selves, your Wives and Children, from perpetual Servitude. Choose you a Leader, a Man of Courage and Resolution, who is willing to sacrifice his Life for the common Good. As for me, I have hitherto liv'd a Fisherman, and so I intend to die.

The People, exceedingly moved with this Speech, chose him with one Accord for their Leader, crying out with loud Acclamations, *Long live Massanello, the Patron of the Neapolitan Liberties.*

The first Thing he did after he was confirm'd in this Authority, was to set open the Prisons, and lift the Prisoners under the Banner of the People. Then he divided this confused Army into Regiments and Companies; and sent forth a Proclamation throughout Naples, commanding all to take Arms, on Pain of having their Houses burnt. So that in a little Time he had above fifty thousand arm'd Men at his Heels.

Thus accompanied, he marches directly toward the Viceroy's Palace, vested in Cloth of Silver, with a naked Sword in his Hand. He was accompanied by a Cardinal, who undertook to be a Mediator between the Viceroy and the People. His Presence restrain'd the Multitude within some Bounds of Moderation, for they revered him as the Father of the City. Yet they burnt above sixty Palaces of the Nobles to the Ground, with all their Furniture and

and Goods; and it was present Death for any one to rescue or purloin any Thing from the Flames; so rigorously *just* was this new *Law-giver*, this *Moses* of the *Neapolitans*. It was in vain for the *Viceroy* to oppose Force against so formidable an *Insurrection*. He entertain'd the young *Fisherman* with Ceremonies due to a *Prince*: And having concluded a *Truce*, gave him the Title of *chief Tribune of the faithful People*. This increased the Veneration the Citizens had already conceived for *Massanello*: So that in a Day or two more he saw himself at the Head of an hundred and fifty thousand armed Men. He gave out all Orders for the *Republick*, publish'd new Edicts, and all Commissions were issued in his Name. He procured the *Gabels* to be for ever abolish'd, restor'd the People to their ancient Liberty: And in fine, was murder'd by his own Followers.

Let me not seem an *Advocate* for *Sedition*, when I tell thee there was something brave and heroick in the Actions of this *Youth*. So strange a *Revolution*, in so short a Time, has scarce been heard of in the World: For a beardless *Slave* to raise himself in six Days to as absolute and uncontrollable a *Sovereignty*, as the greatest *Monarch* on Earth enjoys; to be obey'd by an infinite Number of People, without the least Hesitation or Demur, were it for Life or Death; and all this, without any Motive of Ambition or Interest, but only to assert the publick Liberty, is a convincing Argument of his *Virtue*; and shews, That *Heaven* approved his Enterprize. But then again, For him to lose all this Power in four Days more, to be murder'd in cold Blood by his own Party, by the People whose Cause he had so successfully vindicated; this shews the Instability of human Affairs, and that there is nothing permanent on this Side the *Moon*.

I pray *God* to inspire the *Ministers* of the *sublime Port*, to take such Measures as may preserve the *Mussulman* Peace. Adieu.

Paris, 13th of the 11th Moon,
of the Year 1647.

LETTER

LETTER VIII.

To Solyman, his Cousin at Constantinople.

WHEN I clos'd up my last, the Hour of the *Post* was near expired, and the Messenger who carries my Letters to him, hasten'd my *Dispatch*, preventing what I had farther to say to thee.

I am solicitous for thy Welfare, both as thou art a *Mussulman*, and so near a Relation. Do not forfeit those Titles, by degenerating from thy Kindred, and from all the *Illuminated* of God. Truth is compriz'd in a little Room, but Error is infinite. Thou makest a wrong Inference, from the Moderation and Charity of the *true Believers*, when thou concludest, That because they believe, it shall go well with all honest Men, let their Opinions and Ceremonies be what they will; therefore thou shalt be safe, in retrenching the endless and burthensome *Washings*, (as thou termest them) of the *Mussulmans*, so long as thou ledest a good moral Life.

Art thou such a Friend to Idleness and Impurity, that thou wilt by a most pitiful Sophistry, cheat thy self of *Salvation*, rather than take the Pains to wash thyself after the Manner, and at the Times, appointed by the *Prophet* of God, and practis'd by our *Fathers*, and all the *Faithful* throughout the *World*? If it be allow'd, That such as either out of Ignorance, or hinder'd by some other invincible Cause, do not embrace our *holy Law*, are not *circumcised*, and repair not to the *Assemblies* of the *Faithful*, shall nevertheless enter into *Paradise*, provided they obey the *Law of Nature*, imprinted on their Hearts; does it follow therefore, That one who has been bred up in the *undefiled Faith*, who has been *circumcised*, and lifting up his Right-hand to *Heaven*, has pronounced the *Seven mysterious Words*, which cannot be repeal'd; does it follow, I say, That such an one shall be regarded by God or his *Prophet*, any otherwise than as a *Heretick* or an *Infidel*, if he live not up exactly to the *Graces* that have been given him?

No,

No, assure thy self, if thou art in the Number of these, thou art an *Apostate*; thy Virtues are Vices, and all thy good Works are an Abomination.

Remember the Piety and magnanimous Zeal of *Assan Hali* thy Grandfather; who, when he was taken Prisoner by the *Cossacks*, was entertained with extreme Rigour and Severity. Nevertheless, a certain *Jew* in the City who knew him, brought him every Day, by Permission of the *Keeper*, as much Water as would suffice to wash him, and to quench his Thirst. But one Day, as he went with his accustom'd Load, and was entering the Gate of the Prison, the *Keeper*, either out of Malice or Wantonness, spilt most of the Water on the Ground, forbidding the *Jew* at the same Time, to bring any more that Day.

The honest *Hebrew* went in with the Remainder of the Water, and deliver'd it to the Prisoner; who presently prepared to wash himself, after the accustom'd Manner of the *Mussulmans*. The *Jew* seeing that, told him, There was not Water enough to quench his Thirst. And therewith related to him what the *Keeper* had done. *I see there is but a little*, (reply'd the virtuous old Man) *but he that drinks, or eats, before he has wash'd himself, is guilty of defiling his Soul, and is not worthy to be number'd among the true Believers. Therefore it is better for me to die for Thirst, than violate the Law brought down from Heaven, and transgress the Traditions of my Fathers.* Having said this, he wash'd himself, being resign'd to Providence.

Cousin, deceive not thy self with vain Opinions, nor suffer *Hypocrites* to seduce thee. Imitate the *Adder*, and stop thy Ears against the crafty Insinuations of *Hereticks*. It is reported of this little *Serpent*, that by natural Instinct, being sensible when a *Magician* is about to utter Words, which being heard will ensnare it, lays one Ear close to the Ground, and with its Tail stops the other, to the end the *Enchantment* may have no Effect.

Admit not any Man to thy Conversation, who shall attempt to warp thee from the Simplicity of the Faith and Obedience which thou owest to the *Apostle* of God. Without Water there is no Purity on this side the Grave. That *Element* has a Force in it, of which thou art not aware.

aware. 'Tis the third in the Rank of living Principles. 'Tis the *Tabernacle* of the Winds: the *Seraglio* of the generative Spirit; the Stage of Wonders. In fine, it is the Purifier of every Thing that has Breath.

Thou knowest, That to serve the Necessities of the Prophet and his Army, *Understanding* and *Speech* was given to a *Fountain* in *Arabia*, which having promised to follow him to the Place of his Repose, made a Channel through the *Desart*, and kept Pace with the Troops of the *Faithful*, 'till they came to *Medina Tahnabi*; that so the *Submissive* to the *Will of Heaven*, might not want that *Element*, without which Life it self would be a Burden and a Curse.

And yet thou speakest contemptibly of *Water*, as a very indifferent Thing whether we use it or not, any other ways than to quench our Thirst. Thus making no Difference between the many Advantages we reap from that *Element*, and that common Use to which the Beasts put it. In how many Places of the *Alcoran* does the *Holy Prophet* record the *Mercy* of God, in giving us Water that is fresh and not salt? How does he celebrate his Wisdom and Goodness, for directing the Clouds to barren and dry Places? Thou canst not be ignorant, That it is one of the *Encomiums* of *Paradise*, That there are Gardens wherein flow many Rivers: And after all this, wilt thou despise so holy and blessed a Gift, without which, Earth and Heaven, Men and Angels, could not be completely happy.

Go learn then of the *Indian Idolaters*, who have never heard of the *Book of Glory*: Go learn of these *Barbarians*, to prize their *sanctify'd Creatures*. They travel many hundreds of Leagues to bathe themselves in the Waters of *Ganges*. With those incorruptible and all-purging Streams, the *Brachmans* fill certain Vessels, and transport the invaluable Liquor, to the utmost parts of that wide *Empire*. They travel on Foot, sometimes two thousand Miles together, each Man with his Load of that precious Water, to supply the Wants of those who live so remote from the River. So that a Bottle of it is many Times sold to the *Princes* and *Nobles*, for two hundred *Sequins*, or eight hundred *Rompies*: And yet, for all this, those
very

very *Princes* would not die with a safe Conscience, had they not at least once in their Lives made a *Pilgrimage* to this renown'd River, and bath'd themselves in the *Waves* which blot out *Sins*.

O *Cousin*, let the Example of these *Infidels* make thee blush at thy Impiety, and excite thee to a diligent and indispensable Practice of *Cleanneſs*: So shalt thou have a sound Mind in a healthy Body: And the *Angel* of thy *Nativity* wilt not shun thy Person. Adieu.

Paris, 7th of the 12th Moon,
of the Year 1647.

LETTER IX.

To the Kaimacham.

THE Defeat of the *Venetians* and *Morlacks* in *Bosna*, has reach'd these Parts. That News is not unwelcome to *Mahmut*. But I could wish our *General* had used his Victory with more Moderation. The *Christians* term him *Barbarian*, *Savage*, *Devil incarnate*, and load him with Execrations: For, having taken Prisoner the *Captain* of the *Morlacks*, he caus'd him to be flay'd alive, and afterwards to be impaled. This *Captain* was an *Ecclesiastick*, they call him *Stephano Sorich*; and in Honour of his Zeal and Fidelity, they entitle him, *The good Priest*. They applaud his Magnanimity and Courage in Battle; and no less do they extol his Constancy, during the Torments of so cruel and ignominious a Death. But I tremble to think of the Blasphemies and Curses they utter against our *holy Prophet*, and all the *Mussulmans*! For this cruel Execution has scandalized the *Nazarenes*, and imbitter'd them even to Fury. Their *Revenge* is implacable: They would go to *Hell* themselves, provided the true *Faithful* might be damn'd for Company.

What will our *Divine Law-giver* say? Or, what *Apolo*gy will our *General* make, when the *Sent* of *God* shall charge him, with driving so many thousand Souls into

an

an irreconcilable Hatred of the *undefiled Faith*? For, they look not on this as the Action of a *private Man*, but of one who represents the Person of our *August Sovereign*, the great *Protector* of the *Law* brought down from *Heaven*. They suppose him to be honour'd with the particular Instructions of his *Master*: And therefore they say, The *Sultan* has authoriz'd this unheard of Cruelty; and, That our Religion countenances Tyranny, and the most nefarious Method of shedding innocent Blood.

I am no Advocate for *Infidels*; yet suffer me to vindicate *Nature*, which is the *common Parent* of us all. Suffer me to be solicitous for the Honour of our *holy Profession*, which is blemish'd by this inhuman Murder. What Offence had this unhappy *Captain* given, that deserv'd so dire a Punishment? Was it, Because he fought valiantly, and perform'd Wonders in Defence of his Country? This is nothing but what becomes every honest Man to do. And, had our *General* been truly brave, he would have entertain'd his Prisoner with a Respect due to his Merit.

Who was a more inveterate Enemy of the *Mussulmans* than the renowned *Ischenderbeg*, Prince of *Albania*? Who more valiant or successful, against the *Ottoman Armies*? It is recorded of him, That he never shunn'd a Battle, never fled from his Enemies, never shrunk from Perils, nor was ever wounded but once in all his Life. And yet he sustained a continual War, from two successive *Osman Emperors*; defeated seven *Vizirs*, with their Forces, took all their Ammunition and Baggage; and, in several Combats, slew with his own Hands above two thousand *Mahometans*.

Our *Fathers* did not basely revenge themselves for all this, but cherish'd a Veneration for this *heroick* Enemy, and honour'd the very *Dust* of such an extraordinary Person. For, after his Death, having conquer'd *Albania*, they sought out his *Tomb*, where they perform'd their *Devotions* as at the *Sepulchre* of a *Prophet*. They open'd the *Dormitory* of the defunct *Warrior*, and, with *religious Solemnity*, took up his Bones, sharing the honour'd *Relicks* among them; and wrapping them in *Silk*, wore them continually at their Breasts, esteeming them as *secret Amulets* against *Misfortunes*.

7 Surely our *General* would blush at an Example of so great Virtue. But perhaps he was incensed, because this *Captive* was a *Priest*: Mistaken Zeal might prompt him to this horrid Butchery. Thou, who art *Justice* it self, wilt not approve this bloody Passion, when thou considerest, That the *Priests* of *Jesus* are Men as well as others; and if they live in Error, the Fault is in their Education. However, many of them are humble, chaste, sober, and Lovers of Virtue. If there be others, whose corrupt Lives have contradicted this Character, let the Crime and the Punishment rest on their Heads. It is not reasonable that the Innocent should suffer for the Faults of the Guilty. The *Captain* of the *Morlacks* had the Reputation of a devout and just Man, and a stout Champion for his Country: Had he been taken for a *Spy*, or an *Assassin*, the *Law* of *Arms* would have adjudg'd him to Death. Yet such was the Clemency of *Porfenna*, King of the *Hetrurians*: That when *Mutius Scevola*, a valiant *Roman*, came into his Camp, with Design to murder him, but by Mistake stabb'd one of the *Captains*, thinking it had been *Porfenna*; and to revenge that Mischance on himself, thrust his Hand into the Fire, 'till the Flesh was consum'd to the Bones: The *King*, astonish'd at his undaunted Spirit, sent him away in Peace, rais'd the Siege of *Rome*, and enter'd into a strict Friendship with that *Nation*: Such Honour he bore to the Fortitude of his Enemy, and design'd Murderer. But the *Captain* of the *Morlacks* was not taken under these Circumstances: He lost his Liberty in the Heat of Battle, bravely combatting at the Head of his Army.

Wouldst thou know the Grounds then of our *General's* Cruelty? It was purely for the sake of a *Fest*. There went a Report, That when this *Priest* was born, his Body was all over raw, so that the *Physicians* were forced, by Art, to supply him with a Skin. Our cruel *General*, to sport himself in the poor Man's Misery, commanded him to be flay'd alive; uttering at the same Time this inhuman *Sarscam*; *There was no Reason that he should carry a Skin out of the World, who brought none in.* This is attested by two Gentlemen who were made Prisoners

Prisoners with their *Captain*, heard these Words, saw him executed, and afterwards made their Escape.

The *Nazarenes* vow to revenge this unparallel'd Cruelty on all the *Mussulmans* that fall into their Hands, if this *Butcher* (as they term him) be suffer'd to go unpunish'd. I tell thee, such barbarous Actions draw down the *Vengeance* of Heaven on those that commit them; and excite the very *Beasts* of the *Earth* to make *War*, and rid the *World* of such *Monsters*.

Thou knowest what Use to make of this Intelligence: I will not pretend to instruct the *second Minister* of the *Ottoman Empire*.

Paris, 7th of the 12th Moon,
of the Year 1647.

L E T T E R X.

To the Mufti.

IF there be any Truth in what the *Astrologers* tell us, That the *Stars* have Influence on the Government of the *Earth*, one would think that *Spain* lies under some malignant Aspect.

The Fortune of that Kingdom has for a long Time run retrograde. They have had nothing but Losses by Sea and Land. The Revolution in Portugal, the Revolt of *Catalonia* and *Roussillon*, the Loss of *Ormus* in *Persia*, and the Defection of *Gon*, with other rich Towns of Traffick in the *Indies*, came one upon the Back of another.

Since which there have been many Towns and Castles taken from the *Spaniards* in *Flanders*. The *French* made an *Insurrection* in *Palermo*, breaking open the Prisons, and releasing the Prisoners: And grew to such an Head, That the *Viceroy*, fearing they would revenge the Tragedy of the *Sicilian Vespers*, to pacify the Multitude, was forced to repeal the *Edicts* for Taxes, and disannul them for ever; and to pass an *Act* of general Indemnity, both to the *Rabble*, and to the *Prisoners* whom they had freed.

This tumultuous Spirit pass'd from thence to the Kingdom of *Naples*; and there, like an Infection, soon spread it self through all Parts, both of City and Country.

Two hundred thousand Men took up Arms, to vindicate the *Privileges* of the *Neapolitans*, under the Conduct of a poor young *Fisherman*. I have already transmitted to the *sublime Port*, a Relation of this formidable *Sedition*; wherein it may be thought, I have discover'd too much *Tenderness* to the *Infidels*, and seem'd to favour the *Violences* of a *Faction*. But I hope thou wilt acquit me, when thou considerest, That these *Governments* of the *Nazarenes* are not to be compared to the sacred *Osman Empire*, which is establish'd by a *Divine Right*; it having been determin'd by the *Angel*, That he who should possess the glorious *Dormitory* of the *Seat* of *God* should be entituled, *The Sovereign of all the Kings upon Earth*. Therefore it would be a Crime of the highest Nature, to raise a Tumult or *Sedition*, within the *Territories* of our *August Emperor*, whose *Dominions* is confirm'd to him for ever, by a *Patent* from *Heaven*. But the Case of the *Nazarene Princes* is different; who being professed *Enemies* to the *Messenger of God*, have no other Right to any Thing, but what their *Swords* purchase. And therefore, when they prey upon others, and by *Rapine* and *Spoil* augment their *Riches*, it is no wonder if the great *Avenger of Crimes* stirs up some undaunted *Spirits* to free their Country from *Slavery* and *Ruin*.

Those who are curious, have remark'd many observable Circumstances in this *Revolution* at *Naples*: As that it was foretold by an *Astrologer*, a considerable Time before it happen'd, who pointed out the very Year wherein it should come to pass. The extraordinary Eruptions also of *Mount Vesuvius* some Years ago, were esteem'd as *Prefages* of some approaching Troubles in the *State*; For it rain'd *Ashes* on the City of *Naples*. I spoke of this Mountain in one of my former Letters.

'Tis reported also, That about the same Hour wherein *Massanello*, the *Ring'leader* of the *Seditious* was murder'd, there was seen a *Man* hovering in the Air, over the principal *Temple* of *Naples*, with a *Sword* in his Hand, which he was putting up in his *Scabbard*: And that a *Voice* was at the same Time heard from on high, to utter these Words, *His Labour is finished, give him Rest*.

This

This is certain, That whilst he was at the Head of an hundred thousand Men, seven *Assassins* were hired by some of the *Princes* to shoot him; yet none of the Bullets could penetrate his Body, tho' unarm'd, and only cover'd with his fishing Rags: And it was evident, that these Bullets smote him in divers Places, his Garments being mark'd with them, and he stagger'd with the Force of the Blows.

These are extraordinary Occurrences, and would tempt one to believe, That this young *Fisherman* was the Instrument of *Providence*, and that *Heaven* protected both him and his Cause.

'Tis true indeed, it seem'd, at last, as if he were abandon'd by that *Divine Power*, which had carried him through so important an Enterprize, in that he was slain by his own Soldiers. But then it must be remember'd, That this was not done till his *Work* was finish'd, and he went beyond his *Commission*. Want of Sleep, the Multitude of Affairs, and much Wine, had impaired his Reason, and render'd him frantick; so that his Actions were insupportable, and his own Admirers grew weary of him. After his Death his Head was cut off, and carried up and down the Streets on a Lance, and his Body was dragg'd through the Kennels. Yet the very next Day, the Multitude, to shew their own Fickleness, took the dead Body out of a Ditch, where they had laid it all Night: They washed and embalmed it, and having joined the Head to it, carried it with great Pomp and Solemnity to the principal *Temple* of *Naples*, attended with Drums and Trumpets, and above a thousand *Priests*, with Torches in their Hands, a Crown of Gold was put on his Head, and a Scepter in his Hand.

Thus the *Neapolitans* honoured that beardless Youth, who in ten Days Time had caused such a *Revolution*, as is scarce to be parallell'd: For he was an absolute *Monarch*, in effect, during that Time. And of him it may be said, as it was once of an *Emperor*, that during his whole *Reign*, there was neither *Spring*, nor *Autumn*, nor *Winter*: For his *Royalty* begun and ended in the seventh *Moon*.

By Letters from *Nathan Ben Saddi*, at *Vienna*, I perceive he is molested with Scruples about his *Religion*, being desirous to build upon the surest *Foundation*. I sent him

him the best Advice I could, without making my self a Hypocrite ; which, thou knowest, is more offensive to God, than an open Sinner. I drew up an *Abstract* of the *Mussulman Records*, and presented him with the faithful Genealogy, from *Ismael*, the Son of the Patriarch *Ibrahim*, down to our Holy Prophet. This I did to rectify an old inherent Error of the *Jews*, who boast, that only the Sons of *Isaac* were true Believers. I endeavour'd not to proselyte him, by Sophistry and Artifice ; but referred him, for better Satisfaction, to the *Writings* of the *Ancients*. I promised to furnish him with Books of our Law, and the *Comments* of our holy Doctors. This is impossible for me to perform, whilst I am in this Place ; unless thou, who art a Guide of those who seek the Truth, vouchsafest to second my Zeal. I address to thee, sovereign Prelate of the Faithful, in Behalf of a Descendant from the younger Brother of *Ismael* ; in Behalf of one circumcised, but not in the right Way. Favour him with thy divine Instructions, and supply him with Treatises of Light and Reason. A seasonable Application may bring this Hebrew into the Number of the *Mussulmans*, for he is already disgusted at the *Synagogue*.

But if I have presumed too far, in endeavouring to snatch a Soul from the Paws of *Tagot*, correct me in thy Wisdom, for I am but as an Infant before thee.

Paris, 15th of the 1st Moon,
of the Year 1646.

LETTER XI.

The Beginning of this Letter is wanting in the Italian Translation, the Original Paper being torn.

* * All Mens Hearts are filled with Joy, for this prosperous News, whilst I mourn for the Dishonour of our Arms. Nothing but sad Tidings grate may Ears from those Parts, and more melancholy Presages possess my Soul. Methinks I see thick Clouds gathering o'er the Imperial City. My Sleep is disturbed with fearful Visions : I start in my Bed ; and walking lay my Hand on my Sword, as if some Danger were at hand : I dream of Tumults and Disorders,
neighing

neighing of Horses and clashing of Arms in the Streets, of *Constantinople*. I pray *God* avert the *Omen*.

It is reported here, that *Ali*, the *Sangiac-Bey* of *Lippa*, is taken Prisoner; and that his Son was tormented to Death before his Face, in a manner peculiar to the Invention of the most barbarous Tyrants: For they caused sharp Thorns to be thrust between his Nails and his Flesh, which creates an intolerable Anguish: They laid him on a Bed of Iron Spikes, and poured melted Lead, Drop by Drop on all Parts of his Flesh. Then they made a small Fire, and roasted him slowly to Death. If he chanced to groan, or make the least Complaint, in the midst of those grievous Tortures, they bid him remember the good *Priest Sorech*, who set him an Example of Constancy and Courage, in that he never shed a Tear, or so much as sigh'd, when he was *slay'd* alive.

Thou seest that Revenge is sweet, even to those who having received no Injury in their own Persons, yet are touch'd to the Quick, with the Violence that is done to another. This will appear in the Humour of the *Italians*, who prosecute their Enemies with irreconcilable Hatred and Malice, whole *Families* being often engaged in executing the Resentments of two single Persons, who first began the Quarrel: But much more forcible is this Passion in those, who have been notoriously hurt themselves. And the Revenge of a certain *Captain* was extravagant; who being inform'd that his *General* had debauched his Wife, took an Opportunity to single him out from all other Company, pretending to walk in the Fields. When he had him there alone, he clapp'd a Pistol to his Breast, threatening to kill him forthwith, if he moved Hand or Foot. Then he upbraided him with what he had done, in such Language, as convinced the *General*, his Life was in extreme Danger. Wherefore he humbled himself, and confessed his Crime; begging of the *Captain* to spare his Life, and he would prefer him forthwith to the best Office in the Army, next his own. But the furious *Italian* would not sell his *Honour* so cheap. He forced him to deny *God*, and utter many *Blasphemies*, in hopes of saving his Life: and when he had thus done,

the Captain said, now my Revenge is complete, since I shall send thee Body and Soul to the Devil. With that he pistol'd him.

But, leaving these *Infidels* to their *diabolical* Passions, I am concern'd at the Captivity of thy Brother; if it be true which is related here. That he was taken in his Return from *Canea* to *Constantinople*. It will cost the *Bassa* of *Algiers* a thousand Crowns to ransom him.

Adieu *Renarba*. And, if thou art desirous to raise thy self, take that Method which I have now propos'd to thee. God be propitious to thy Endeavours.

Paris, 4th of the 2d Moon,
of the Year 1648.

LETTER XII.

To the Venerable Mufti.

THOU wilt say, The *Neapolitans* are a restless People, when thou shalt know, that there have been no less than forty general *Insurrections* in this Kingdom, since its first Separation from the *Grecian Empire*, whereof it was formerly a Member; and that, in the Space of two Years, they have had five *Kings*, all of different *Nations*.

One would have thought, that after the Death of *Massanello*, the *Ring-leader* of the late *Immovation*, the popular Heats would have slackened, and the People returned to their Duty; but the passionate Desire of Liberty caused them to continue in Arms, till the Confirmation of their Privileges should come from the King of *Spain*.

In the mean time, *Don John* of *Austria*, who lay before the City with a *Fleet* of fifty *Galleons*, play'd upon them incessantly with his Cannon by Sea, and the Castles Batter'd them by Land.

Cardinal Mazarini, who has the earliest Intelligence of foreign Transactions, has had a principal Hand in fomenting this Flame. For as soon as the News of *Massanello's* Death arrived here, he dispatched away *Couriers*

to

to Rome, with Instructions to the *French Ambassador* at that Court, requiring him to use all possible Means to cherish the Tumults in Naples, and not neglect so fair an Opportunity, of reducing that Kingdom under the Protection of France.

It will not appear strange that this great *Genius* should aim at the Conquest of Naples, when we consider, that this Kingdom abounds, in all manner of Riches, to which its fortunate Situation contributes not a little; for it lies in the most temperate Part of the World: And the Inhabitants are not second to any People of Europe, in martial Courage and Bravery. This is a Bait which tempts the Cardinal; who is not ignorant how valiantly the Ancestors of the present Neapolitans behaved themselves in the Wars of Caesar and Pompey, and those between the Romans and Carthaginians. Nor are they less celebrated for the stout Resistance they made against the Huns, Goths, and Vandals. So that this Kingdom, were it once brought under the French Dominions, wou'd prove a Nursery, from whence this Monarch might draw many thousands of excellent Soldiers, to serve him in his Wars.

Besides, it would be more commodious for him to make IncurSIONS from hence into the Pope's Territories, if there should arise any Difference between the two Courts; as there often do, about the Rights of the Gallican Church, the Franchises of the Ambassadors of this Crown in Rome, and other Privileges to which they pretend.

Therefore the *French Ambassador* according to the Instructions of Mazarini, sent Commissioners to treat privately with the People of Naples, offering them two Millions of Crowns, twenty Galleons, with fifty eight Gallies, and other Vessels. They accepted the Proposal, being weary of the Spanish Government, and desirous of Novelty, encouraged also by what those Commissioners represented to them concerning the Success of the English, who by standing on their Guard, and using that Power which God and Nature had given them, for the Defence of their Lives and Liberties, were now, in a manner, become a free People, having abolished the Monarchy, and set up a Commonwealth: And

this, they told them, was also done by *Cardinal Mazzarini's* Counsels and Assistance. Now all the Cry in *Naples* was, *Let France and the People of England flourish; and let the faithful Neapolitans assert their own Liberty.* So blind were these People, as not to consider, That in putting themselves under the Protection of the *French*, they did but exchange one Bondage for another, it being impossible for any foreign *Prince* to keep this *Kingdom*, and pay all his Officers, Civil and Military, together with those under their Commands with much less Charge than the Revenues amount to. And the *French* are as good at inventing new *Taxes*, as any *Court* in *Europe*.

However, the *Neapolitans* were enchanted with the Thoughts of so much Gold, and other Assistance offered by the *French Commissioners*; and sweeten'd with their fair Words, and glorious Promises. So that they immediately sent *Deputies* to entreat the *Duke of Guize*, who was then at *Rome*, to come and protect them, in taking on him the chief Command of their Arms.

This *Prince* thinking it a generous Action, to relieve the Oppressed; and that at the same time he should do a considerable Service to the King of *France*, in rendering him *Master* of this noble and opulent *Kingdom*, went to *Naples*: Where, at first, he was received with infinite Applause, was made their *General*, took an Oath of Fidelity to the *People*, did many notable Services, but was in the End betrayed, and sent Prisoner to *Spain*.

If the Generosity and brave Resolution of this *Prince* has acquired Commendation from some, in attempting to rescue these People from the Tyranny of their Governors, yet his Conduct is called in Question by others, who say, he discovered but little Prudence in trusting himself to the *Neapolitans*, who had already sacrificed two of their *Generals*. (For after the Death of *Masaniello*, they chose another Captain, whom they called the *Prince of Massia*: This *Prince* falling under their Suspicion, was beheaded by the *inconstant* People.)

'Tis certain, that there is little Confidence to be put in the *Multitude*, whose Passions ebb and flow, and

are more tempestuous than the Sea. Yet a brave and generous Mind will shun no Dangers to serve his *Prince* and his *Country*; for whom it is a glorious *Martyrdom* to die. There is no great Undertaking without Hazards; and he that is afraid to venture his Liberty and Life in a good Cause is not worthy to bear Arms. Had the *Duke of Guize* succeeded, his Conquest of *Naples* had made him Viceroy of one of the largest *Kingdoms* in *Europe*. It is said to be five hundred Leagues in Circuit, containing twelve ample *Provinces*; twenty Archbishopricks; Bishopricks, one hundred twenty seven; thirty Castles; Barons, one thousand four hundred; Earls, fifty three; forty Marquesses; thirty four Dukes, and twenty Princes. The Inhabitants of this Kingdom are said to be above two Millions. The ordinary Revenues of the King, amount to three Millions of Crowns yearly, besides the voluntary Donatives which have been given by the Subjects of this *State* to their Kings within the Space of forty Years, amounting to twenty eight Millions, and six hundred thousand Ducats. This *Kingdom* is watered by a hundred and fifty Rivers, besides ten Lakes stored with all manner of Fish; among which is one called *Averno*, over which if any Birds fly, they immediately drop down dead. The ancient *Pagans* had strange Opinions of this *Lake*, it being the Place where they used to sacrifice Men to the infernal Gods. And, hard by, is the *Cave* of one of the *Sibyls*.

There are thirty high Mountains in this Country, of which *Adonai* relates many strange and delightful Passages, (for 'tis from him I received this Account of the *Kingdom*.) I will not trouble thee with a Repetition of all that this *Jew* tells me, only one Thing is worthy of Remark.

He says, That the Bodies of the three young *Hebrews*, who were put into the burning Oven by the *Babylonian Monarch*, because they would not adore his *Idols*, are preserved in a *Mosque* on one of these Mountains. And that on the said Hill, no Eggs, Flesh, or Milk, will endure an Hour without Putrefaction, but presently breed an infinite Number of Worms. He speaks in the Praise of these Mountains, which are clothed with Vineyards, Gardens,

Gardens, and Woods, on the Top and Sides; and in their Bottoms, have very rich Mines of Gold, Silver, Copper, Iron, Crystal, Alabaster, Adamant. In fine, *Adonai*, who has travelled over all this *Kingdom*, calls it the fertilest *Region* of all *Italy*, which is esteemed the *Paradise* of *Europe*.

Dost thou not think now, *venerable Guide* of the *Elect*, that the *Duke* of *Guize* had Reason to prefer the Honour of conquering so renewed a *Kingdom*, to the Safety of his Person? Or wilt thou not rather conclude, That the Reduction of this happy *State* would be an Expedition worthy of the *Ottoman Arms*? It is certain, that the Riches and Plenty of this *Region*, have tempted more Nations to invade it, than any other *Kingdom* on Earth: It having been the Prize, at which no less than twenty five several *Nations* have aimed.

Cardinal Mazarini is much troubled at the *Duke* of *Guize*'s Captivity, and has offered great Sums of Money for his Ransom; but the King of *Spain* rejects all Proposals of that Nature. So that 'tis thought, the *Cardinal* will contrive some Way for the *Duke*'s Escape, either by bribing his Keepers, or by some secret Stratagem.

I am not much concerned for the *Infidels*; but it would be no small Joy to hear, that some Care were taken, for the Redemption of *Mahomet*, *Celebee*, who, thou knowest, has not deserved Ill of the *sublime Port*. Adieu, holy *Patriarch*, and forget not *Mahmut* in thy Addresses to *Heaven*.

Paris, 27th of the 3d Moon,
of the Year 1648.

LETTER XIII.

To Abdelmelec Muli Omar, Superintendent
of the College of Sciences at Fez.

THOU to whom the *Issues* of *Paradise* are revealed, and the *Road* of the *Angels* when they come down and go up through the *Seven Heavens*! Thou that canst marshal the *Host* of the *Stars*, and understandest the *Discipline* of the *Armies* living and strong, the *Orders*

ders of the Potentates encamp'd in the Fields of Light the *domestick Guards* of the *Throne*, blessed for ever; tell me the *Age* of the *World*, and declare the *Beginning* of *Time*. Resolve me, Whether this mighty *Fabrick* be but of Yesterday, that is, of five or six thousand Years standing, as the *Jews* and *Christians* say; or, whether the Years of its Duration, be not past a *Calcule*.

The *Visions* of thy Progenitor, the *Lieutenant* to the *Sent* of *God*, are extant in the *Arabick Tongue*. In them it is written, *My Soul* on a sudden became as though it had *Wings*; a *Spirit* entered me, and a subtil *Wind* lifted me up to the *Top* of *Mount Uriel*, where I beheld marvellous Things. I looked behind me, and saw the *Ages* that were past; and lo, they were without *Number*, or *Beginning*. I beheld the four *Seasons* of the *Year*, ever returning at their accustom'd *Time*, and the *Sun* forsook not his *Course*, for a thousand thousand *Generations*. I counted a *Million* of *Ages*, and yet there appeared not an *Hour* wherein *Darkness* had possess'd the *Abyss* of *Matter*, or wherein the endless *Firmament* was not illuminated by the *Moon* and *Stars*. Whilst I considered these Things, a *Liquor* was given me to drink by an unknown hand, it was of the *Colour* of *Amber*; when I had tasted it, I felt a marvellous *Force* in my *Body*, and my eyes were more piercing than an *Eagle's*. Another *Wind*, more powerful than the former, blew out of a *Cloud*, and carried me up to an exceeding high Place, far above the tallest *Mountains*: There I trod in the soft *Air*, as on a *Pavement* of *Marble*. I was ravished at these Things; and the *Exaltation* of my *State* made me forget my *Mortality*. I beheld the *Earth* at a vast *Distance* under my *Feet*, as one that did not belong to it; it look'd like a shining *Globe*, not much unlike the *Moon*, but far bigger. All the living *Generations* which had successively inhabited the *Earth* from its *Nativity*, pass'd me by; and they appeared in various *Forms*. First came a *Race* of *Centaur*s, then of *Satyrs*, next of *Angels*, and last of *Men*. While I marvelled at these Things, a *Voice* reached my *Ears*, as from behind me, saying, These are the four *Ages* of the *World*, and the four *Species* of *Beings*, to whom I gave the *Possession* of the *Earth*; but, for the *Impiety* of the Three former, I have exterminated them. And when *Men* shall have compleated the *Measure* of their *Sins*, I will cause the *Trumpet* to sound, and all Things shall re-

tir

fire into the Cave of Silence and Darkneſs. Having heard this, I found my ſelf in a Moment on the Earth; which I had before ſeen afar off; then I knew that I had been in a Trance, &c.

I do not rehearſe this *Vifion* to teach thee any new Thing, venerable *Preſident* of the *Southern Sages*, (for I know, the *Archives* of thy *College* are replenished with all Manner of excellent *Treatiſes*, and that thou art no Stranger to the *Writings* of the *Prophets*) but to crave thy Interpretation of ſo great a *Myſtery*, and to reaſon with thee about the *World's Duration*. My Satisfaction would be ſmall, in contemplating the various Beauties of the *Univerſe*, the Qualities of the Elements, the Natures of living Things, the Virtues of Plants and Minerals, with the Force of the *Heavenly Bodies*, were I aſſured that theſe Things were not always ſo. That Thought would damp my greateſt Enjoyments, if I were convinced, that ſo many Splendors, Riches and Pleaſures, as this *viſible Frame* affords, were not diſcloſed for Millions of Ages, but lay hid in the Boſom of *Eternity*. Methinks it is too low an Opinion of the *omnipotent Goodneſs*, and looks as if the Authors of it ſuſpected God of Envy: Who, when he might have made infinite *Myriads* of Creatures happy, in theſe viſible Emanations of his *Divinity*, without either Beginning or Ending of Time; yet, according to their *Doctrine*, contented himſelf, to let only a determinate Number taſte of his Munificence, for a few *Centuries* of Years. This is not ſuitable to the Character of that *infinite Being*, the *eternal Source* of all *Perfections*.

What then is meant by theſe *four Ages*, and the *four Species* of Beings, which were ſhew'd to the exalted of God in that *holy Viſion*? Tell me, great *Light of Africk*, is it repugnant to *Reaſon* or *Faith*, to believe, that the *Earth* has been *inhabited* from *Eternity*; ſince our *holy Doctōrs* teach us, that it was peopled long before the *Creation* of *Adam*? No *Muſſulman*, that has ever gone the *ſacred Pilgrimage*, but has viſited *Mount Araffa*, where *Adam* firſt ſaw *Eve his Wiſe*. Where he has been inſtructed in the *Hiſtory* of that *firſt Father* of *Mankind*; and how that before his Time the *Earth* was inhabited by *Angels*, who being commanded to adore *Adam*, re-
fused

fused it, and were turn'd to *Devils*, being expell'd from the *Earth*. Thou knowest, moreover, That it is in the *sacred Traditions*, That God gave to *Adam* a Wife, whose Name was *Alileth*; but that she, being of the *Race* of these *Devils*, refus'd to obey *Adam*: Whence it came to pass, that they lived in continual Quarrels and Enmity, for the Space of five hundred Years; till at length *Alileth* flew up into the Air, and abandon'd her Husband. Of which, when *Adam* complain'd to *God*, he sent three mighty *Angels* in Pursuit of her, commanding them to tell her, that if she would return to her Husband, it should go well with her; but if she would not, a hundred of her Children should die every Day. The *Angels* follow'd her, and over-took her on the *Red-Sea*; where they threaten'd to drown her, unless she would return to her Husband. But she made Excuses, and told them, *She was created to destroy young Children*. Then the *Angels* laid Hands on her; when she, to pacify them, swore by the *Bottom of Hell*, That whensoever the Names of them Three should be written on any *Schedule*, that she should have no Power to hurt the Infants, they dismiss'd her. After this, *God* compassionating *Adam's* Solitude, gave him another Wife, call'd *Eve*.

This *Tradition* confirms the *Vision* of the *Prophet*; and we need not doubt, that the *Earth* was inhabited before *Adam's* Time: And if that be granted, why might it not be peopled for Millions of Ages, as well as for the smallest Term that Ignorance or Error may assign to its Duration?

I have discoursed with several of the *Jewish Rabbi's*, and *Christian Doctors*, on this Subject, Men of abstruse Learning, and sublime Thoughts; yet I can find but a few, who are emancipated from the Prejudices of a superstitious Education. They have been, from their Infancy, prepossess'd with a false Notion of the *Works* of *God*; believing them to be *Finite*, both in Extent of *Space* and *Time*. They circumscribe this *visible World*, within I know not what *flaming Circle*; and believe the *first Matter* it self to be but five Days older than *Adam*, taking each of those Days for the Space of four and twenty Hours, wherein the Sun finishes his diurnal Circuit through the *Heavens*. They consider not that, according to their own

Bible,

Bible, there was *Light* and *Darkness*, and consequently *Day* and *Night*, before the *Sun* was created. But how long those *Days* and *Nights* were, is not determin'd by *Moses*. Yet in another Part of their Bible, it is said, that a *Day* with *God* is a *Thousand Years*; and a *Thousand Years* is a *Day*. So that, according to this Interpretation, *Adam* was not created till above *five thousand Years* after the Beginning of the *World*: Yet when I bring this positive Place of their own *Scripture* against the *Nazarene Sages*, the shuffle it off with empty *Evasions*; and rather than believe the *indefinite Antiquity* of the *World*, they contradict their own *Sense* and *Reason*, invalidate the *Testimony* of a *Prophet*, deny their *Faith*, and appear unmask'd *Infidels*.

Both *they* and the *Jews* have corrupted the *Truth* with many *Errors*; and we must seek farther, for the original *Science* of *Nature*. The *Illuminated* of *God* have always taught, That the *Earth* was *inhabited* long before the Appearance of *Adam*. And all the *Eastern Sages* believe a *Series* of *Generations* to have dwelt on this *Globe*, for indeterminate *Ages*.

I have a Brother lately come from the *Indies*: He relates strange Things of certain *Books*, which are only in the Hands of the *Brachmans*. They are written in a Language which none understand but these *Priests*; yet a Language as copious as any other, and taught in their *Colleges* by *Rule*. These *Books* contain a *History* of the *World*, which, they say, is above thirty Millions of *Years* old. They divide the Term of its Duration into *four Ages*; three of which, they say, are already past, and a good Part of the *fourth*. Now I would fain know, who wrote these *Books*; and at what *Time*, and where this Language was spoken? They call it the *Holy Language*; saying, that it was the *first* spoken on *Earth*. It is strange, that no *History* should mention so *Divine* a *Speech*. We have the *Chronology* of the *Latin* and *Greek*; and can give an Account when and where they were spoken, though they are now grown obsolete, and no otherwise to be learn'd but in the *Schools* and *Academies*. This argues the *Antiquity* of the *Bramins Language* and *Books*, in regard they fall not within any other *Record*, save their own, which says, they are as old as the *World*. For if this Assertion
were

were false, the Imposture would have been discover'd as soon as broach'd; and the learned *Sages* of the *East* would quickly have disprov'd so manifest a Lie. There seems to me something extraordinary in this Pretension of these *Indian Philosophers*, and I would gladly be convinced of the Truth. Methinks it is an illustrious *Idea* of the *Divine Perfections*, when one conceives all this vast and endless Concatination of *Beings*, to flow from the *Eternal Nature*, as Rays from the Sun: And that they can no more be separated from it, than those Beams can from that *visible Fountain of Light*. It will not be difficult then to interpret the *History of Moses*; by this *Register* of the *Bramins*, and reconcile the *six Days* of the one, with the *four Ages* of the other; since a *Day*, in the *Divine Sense*, may amount to Millions of Years, as well as to a Thousand. And it will be more congruous and agreeable, to believe, That after the Birth of the *first Matter*, there elaps'd many *Ages*, before it was wrought into such an infinite Variety of Appearances, as we now behold; and that the *five Days* which *Moses* computes, before the *Production* of *Adam*, might be some *Millions* of *Years*: In which Time, the *Divine Architect* gradually drew from the *Abyss* of *Matter*, the Sun, Moon, Stars, Plants, and Animals, which may serve also to illustrate the *Vision* of the *holy Ancestor*, with which I begun this *Discourse*.

Adieu, sublime Intelligence of the *Torrid Zone*, and favour *Mahmut* with a Transcript of thy Thoughts concerning these Things. But if thy Silence shall condemn my Presumptions and Importunity, I will wait for thy Answer, till the *Platonick Year*, when, according to the *Doctrine* of that *Philosopher*, we shall all be alive again.

Paris, 19th of the 4th Moon,
of the Year 1648.

L E T T E R XIV.

To the Mufti.

I N a former *Dispatch* to thy *Sanctity*, I have acquainted thee with the *Insurrections* in *Palermo*; mentioning the

the Fear of the *Viceroy*, lest the *French* in that *Island* should then take their Opportunity to revenge the proverbial Cruelty of the *Sicilian Vespers*. If thou art unacquainted with that *Tragedy*, I will inform thee in brief.

About three hundred and threescore Years ago, there reign'd in *Sicily* one of the *Royal Blood* of *France*, they call him, *Charles* of *Anjou*. He had *French* Garrisons in all the Cities of that Kingdom: But these Soldiers committed so many Insolences as render'd them odious and insupportable to the *Natives*, who therefore resolv'd to exterminate them.

The *French* are very licentious in their *Conquests*; neither sparing Men in their Anger, nor Women in their Lust. They make no Difference between the *Noble* and the *Vulgar*, but sacrifice all the Regards of Honour and Civility to their impetuous Appetites.

They were guilty of innumerable Rapes and Violences in *Sicily* among the *meaner* People, and sometimes extended their Rudeness to Persons of the *best* Quality. It was common for them to affront both Virgins and Matrons as they went along the Streets, by thrusting their Hands under their Garments, on Pretence of searching for hidden Arms. Among the rest, the Wife of a certain Lord in *Palermo*, going to pay her Devotions at the Temple, was seized by the Command of the Captain of the Guards, and stripp'd naked before all the Soldiers, in order to discover certain treasonable Papers, which they suspected she carried about her; but finding none, she upbraided the Captain with inhumanity, in offering so gross an Affront to a Lady of her Rank. He seeming to be sorry for the Indignity she had received, begg'd her Pardon, and retiring with his Soldiers out of the Room where she was, left her to put on her Apparel. In the mean while he was enflamed with a furious Passion for this Lady, (she being very beautiful;) and having sent the Soldiers away, he return'd to the Room where she was: He address'd her with much Courtship; but finding that ineffectual, he forced her.

When this was made known to her Husband, he burn'd with Desire of Revenge: And stirring up all the *Sicilian Nobles* and *People*, it was privately agreed between them, That on a certain Festival, when the Bells should toll to

Even-

Even-Song, all the *Sicilians* should take Arms, and massacre the *French* throughout the *Island*. This Plot was carried so secretly, that before the *French* could get the least Intimation of it, they were all murder'd on the Day appointed.

I forgot to acquaint thee in my last, with a Villainy which was discover'd in the late Tumults of *Naples*. As they were marching up and down the Streets burning the *Custom-Houses*, and the Habitations of those who had been concerned in gathering the *Taxes*, they enter'd the House of a certain *Notary*, or *publick Scribe* of that City, who had been represented to them as a Promoter of those unreasonable *Impositions*: They seiz'd on the Man, and began to carry his Goods out into the Street, in order to be burnt: But as they were rummaging in an Apartment which was toward the Gardens, they heard a great Shrieking; as of Women affrighted; and perceiving the Voice to proceed from within a Wall in the Room where they were, they search'd about for a Door to enter into that Place, but finding none, they broke through the Wall; where they found two Women, with their Hair hanging down to their Ankles, and their Nails growing like the Talons of an Eagle. Enquiring of them how long they had been there, and on what Occasion, the eldest of the Women made this Answer: *The Master of this House is my own Brother, who, when my Father died, was entrusted by him to pay me six hundred Ducats, which he bequeathed me as a Legacy for my Maintenance, my Husband being dead; But my Brother, instead of doing me this Justice, immured both me and my Daughter, whom you see here, between these Walls, where we have lived these Seventeen Years, being allow'd by this cruel Man no other Food but Bread and Water.*

The People, incens'd above Measure, at so barbarous a Cruelty, hang'd up the *Notary*, and gave all his Estate to this Widow and her Daughter. An exemplary Piece of Justice, perform'd by *Mutineers*, which could not have been done by the Law, the Crime not reaching his Life; tho', in the Sense of all Men, he merited Death. This is another Argument, that *Destiny* had a Hand in this *Insurrection*; and that *Massanello* the *Fisherman*, was the Executioner of God.

I obey

I obey thee, Sovereign Prelate, with an *unconditional Devotion*, and revere the *Idea* of thy *Sanctity*. Vouchsafe to pray for *Mahmut*, That whilst he condemns the barbarous Cruelties of the *Nazarenes*, he may not render himself inexcusable, by doing any Injustice himself.

Paris, 22d of the 5th Moon,
of the Year 1648.

LETTER XV.

To the Kaimacham.

THE Arabian Proverb says, *There is more Danger to be fear'd from one of the Coreis, than from a thousand Bobecks.* Thou knowest, both these were noble Families in Mecca, and sworn Enemies of the Messenger of God: But the latter, as their Name imports, were too open in their Councils, to do any considerable Execution against the Holy One; Whereas the former were always reserved, and laying of secret Trains.

Such is Cardinal Mazarini, the hidden Enemy of the Ottoman Empire. There seems to be an Ambition in this great Genius equal to that of his Predecessor Richlieu, who would be esteemed the most eminent among Men. Nothing will satisfy this Minister, less than a Subversion of all the Monarchies on Earth, which appear Obstacles of that Grandeur, to which he designs to raise his Master. Yet he attempts not this by open Force, knowing that it is impracticable: but acts in the dark, striving to undermine those States by Intrigue, which he cannot subdue by Arms. He has his Agents in all the Courts of Christendom; and thou needest not startle, if I tell thee there is Ground to suspect, he is not without his Creatures at the sublime Port. All Europe is sensible, that the late Revolutions in Portugal and Catalonia, the Insurrections in Sicily and Naples, and the Rebellion of the English, Scots and Irish, are in part owing to the Policies of this Minister. And I can tell thee more on that Subject, than is known to every one.

Osmi

Osmin the Dwarf, who still retains his good Inclinations to the sublime *Port*, finds an unsuspected Access to all the *Grandeess*, to whom the Smallness of his Bulk and Stature, affords no small Divertisement. Besides, they delight to pose him with *Problems*, in Regard there is always something so lucky, besides the Wit, in his Answers, as either creates Admiration or Laughter. But their Mirth would quickly be changed into other Passions, were they sensible that their little *Buffoon* is no other than a *Spy* upon them. For *Osmin* having so many Opportunities, lurks in Corners, like a Spider, undiscover'd, and unthought of: He creeps into their Bed-chambers and Cabinets, where he becomes privy to the greatest Secrets. If they should catch him in any of his Concealments, behind the Hangings, or under a Bed, it would only pass for a Frolick to give them Diversion? And he never wants for a *Rapartee* or a *Jest* to bring himself off.

I have taught him a *Cypher*, which he makes use of, to transcribe any Letters, or other Papers of Moment; with *Characters* for *speedy Writing*, which comprehend whole Sentences in a Dash or two of the Pen.

'Tis but lately we have pitch'd on this Method; and the first Attempt *Osmin* made, was in *Cardinal Mazarini's* Closet; into which he slipt, under the Skirt of a *Nobleman's* Cloak, who just then went in to speak with the *Cardinal*. This active Dwarf, taking Advantage of the *Nobleman's* Approach to the Table, dextrously crept under the Carpet, which cover'd it, reaching down to the Floor, where he lay unseen till the *Cardinal* was gone, and the Closet lock'd up.

During the Time of their Conference, which was not very long, *Osmin* heard the *Cardinal* speak these Words to the Lord: One of the Slaves of that *Bassa*, (said he) is an Italian, whom I formerly entertain'd in my Service, and one in whom I confide: He was taken by the Turks at Sea; and as soon as he was sold to this *Grandée*, he acquainted me, in a Letter, with his Condition, imploring my Assistance towards his Ransom. I promis'd to redeem him, on the Conditions I have told you; and since that, he has not fail'd to perform them; his Master having accepted the Pistols, and enter'd into the Association: So that I hope, in a little Time, to see that proud tyrannical Race exterminated, the
Tartars

Tartars excluded from Succession, and the Empire divided by the Sword of Strangers. Ragotski is the only Obstacle; that Prince is wavering, and we can't trust him. The Bassa of Aleppo, with those of Sidon, Damascus and Babylon, are ready to cover the Fields of Asia with their Armies. If Things were as secure on the Side of Europe, the Blow should soon be given.

There pass'd some other Discourse between them, which Osmin could not distinguish, in Regard they removed to the Window, and spoke low. But this was enough to rouse his Curiosity, and put him on a farther Inquisition.

As soon as the Room was void by their Absence, he came forth from his Retirement, and fell to examining the Papers which lay on the Table, hoping to discover more of this Plot; but he was disappointed, and only met with a few Letters from his Agents in England: Wherein, among others Matters, they gave the Cardinal an Account, That they had hunted the Lion into the Toils, past all Hopes of an Escape. By which I suppose, they meant the English King, whom the Rebels had confin'd to a certain Castle in their Possession. Osmin transcribed some of these Letters, and brought them to me. A Copy of one of them, I here send thee enclosed: 'Twas written from the Council of the Irish Rebels. By which thou may'st see whata Share the Cardinal has in abetting these Traitors. Else how could they demand of him, The Performance of the Queen Regent's Promise, to assist them with Money and Men?

There is one also dated this present Year, and subscribed by Monsieur Bellieure, the French Ambassador in England: But Osmin had not Time to transcribe that, being prevented by the Cardinal's Return, which made the Dwarf snatch up his Tools, and abscond under the Table. Yet he remember'd some of the Contents of that Letter, and told them me at his next Visit. The Ambassador, in that Letter, informs the Cardinal, of a certain German Prophet, who foretold, That there should be a great Revolution in the Government of England, and that one of the mightiest of all the Eastern Princes, should be deposed this Year, and murder'd by his Subjects. (I pray Heaven, avert the Omen from the Seraglio.) He acquaints this Minister

also,

also, that he had succeeded in his Negotiation with the Officers of the *Rebels* Army. There were other obscure Passages in the Letter, which *Osmin* has forgot. But these are sufficient to demonstrate, how busy the *Cardinal* is, and what a Hand he has in *foreign* Affairs.

Another Opportunity, I hope, will bring to Light more of this *Minister's* Secrets. Adieu.

Paris, 4th of the 6th Moon,
of the Year 1648.

L E T T E R X V I.

To Pesteli Hali, his Brother.

THE oftener I peruse the *Journal* of thy Travels, the more I am delighted with it. For it is evident, that the *Countries* through which thou hast pass'd, have been as so many *Schools* of *Wisdom* to thee; wherein thou hast learn'd, even from *Mens Vices*, the Way to *Perfection*; much more from their *Virtues*. Thou hast found, That though *Mens natural* Dispositions differ, as do the *Climates*, which afford them Breath; yet they all agree in *common Frailties*. There are also *Vices* peculiar to certain *Countries*; 'twere to be wish'd they could be match'd with as many *national Virtues*. But *Human Nature* is a *rank Soil*, more fertile in *Weeds*, than *wholesome Products*. Yet there are *Gardens*, as well as *Deserts*: And thou hast observed some Persons, illustrious for their Goodness, and the noble Endowments of their Minds.

I am extremely pleas'd with that rare Example of Generosity, which thou relatest of an *Indian* Merchant; who not content to give Alms to all that ask'd him, or whom he knew to be poor, sought daily Occasions to exercise his Charity, hunted out the indigent and unfortunate: And where-ever he discover'd the Lineaments of Poverty in a Man's Face, or traced the Footsteps of it in his Behaviour, he could not rest till he had relieved his Wants, and made him happy, to his very Wishes. I tell thee, *Poverty* is a *Hell* upon *Earth*; and he that has this Curse, anticipates the *Torments* of the *Damn'd*. It eclipses the brightest *Virtues*, and is the very Sepulchre of brave

De-

Designs; depriving a Man of the Means to accomplish, what *Nature* has fitted him for, and stifling the noblest Thoughts in their *Embryo*. How many illustrious Souls may be said to have been dead among the Living, or buried alive in the Obscurity of their Condition, whose Perfections have rendered them the *Darlings* of *Providence*, and *Companions* of *Angels*; yet the insuperable Penury of all Things, has rank'd them among the *Cast-aways* of the *Earth*, in the Eyes of Men? To such as these, our *divine Law-giver* commands us to extend our Charity, giving us certain Characters and Marks, by which we may distinguish them from the Crowd of the unfortunate. And, I like the *Indian's* Bounty the better, in that he so exactly seems to comply with this *Precept* of the *Alcoran*, generously preventing the Requests of the Indigent, and by an Excess of Benignity, courting them to accept of Relief. In this he also verifies the *Arabian Proverb*, which says, *he gives double, who gives unmasked*.

Thou commendest the Industry of the *Chinese*, the Advances they have made in Arts and Sciences, which thou concludest, is to be attributed to the Force of their *Laws*, which oblige the Son to follow his Father's Trade, throughout all Generations. In this I must dissent; for, it seems rather a Curb, than a Spur to Ingenuity, to be confined to Employments, for which a Man may have an Aversion. The Son not seldom abhorring those Things, wherein his Parents took Delight. Or, if not so, yet he may be cast in a finer Mould, have a more subtle Invention; and consequently be capable of making greater Improvements, in any Trade of his own Choice: Since, Delight sets an Edge on the Mind, gives Vigour to the Body, and adds Wings to Business. Besides, I do not think this to be so much thy own Remark, as the Insinuation of some of that Country, who are the most conceited People in the World; ever extolling their own *Policy*, *Laws* and *Government*; and imposing them as a Pattern to all other Nations.

One Thing I grant they boast of, with a great deal of Truth, that is, their Antiquity and unmix'd Race. Though since the *Conquest* the *Tartars* have made of that Country, they are like to undergo the Fate of other Nations,

tions, and corrupt their *Genealogies* with the *Blood of Strangers*.

Thou camest away before that *Conquest* was begun, or, perhaps, before 'twas talk'd of. And I can give thee but a very imperfect Account of it. All the Intelligence we have from that *Kingdom* of late, comes in Fragments: For the Ships which bring this shatter'd News, left *China* in an Uproar and Confusion: Only they assure us, that the *Tartars* had pass'd the celebrated *Wall*, which divides them from *China*: That they entered and subdued the *Northern Provinces*, with an Army of six hundred thousand Men: That very little Resistance was made against them, not even in *Pequin* itself, the capital Seat of the *Chinese Empire*, which the Usurper *Lycungz* had abandoned to the Conquerors, carrying away with him all the inestimable Treasures of the *Palace*, and retiring into one of the remote *Provinces*, was never heard of afterwards. Whence it was judged, that some of his own Party had murdered him; partly for the Sake of his prodigious Wealth, which they shared among them; and partly to revenge his *Treason* against the *Emperor*, and the innumerable Calamities he had brought upon his Country.

Before these *Merchants* came away, the *Cham* of *Tartary* was proclaimed in *Pequin*, and crown'd *Emperor* of *China*. They say, he was not above thirteen Years old at that Time, which was in the 12th Moon, of the Year 1644. And that having sent for the chief Nobility of *Tartary* to *Pequin*, he made Preparations to pursue his Conquests.

This is the best Account we yet have of the Affairs of that *Empire*; by which thou wilt easily be induced to be of my Opinion, that the *Blood* of the *Chineses*, will in Time be mixed with that of *Strangers*.

We must not seek for the Originals of any People in the Country where they dwell. The most renowned *Kingdoms* and *Empires* in the *World* had their first Foundations laid by *Vagabonds* and *Fugitives*. Thou art not ignorant how vast an Extent the ancient *Roman Empire* had through *Asia*, *Africa* and *Europe*; yet that City, which was called the *Mistress of Nations*, the *Governess of the whole Earth*, was first built by a handful of *Banditti*, People who lived by Pillage and Robbery, the Out-Laws

and Scum of *Italy*, assembled together from divers Parts, under the Conduct of *Romulus* and *Rhemus*. Neither had that City proved any better than a Sepulchre to them and their Designs, had they not, by a witty Stratagem, over-reached the *Sabine* Women, and so secured to themselves a Posterity, who should not only defend, but enlarge the Dominions of their Fathers: Yet these People, of so obscure and confused an Original, afterwards boasted of the Antiquity and noble Descent of their Families. No Name more venerable in succeeding Ages, than that of a *Roman*.

To look no farther than the great and formidable Empire of the *Osmans*, we shall find it took its first Rise from Colonies of transplanted *Scythians*; so that he who would have the Genealogy of a *Turk*, must not look in the Registers of *Greece*, where they now live, but must carry his Search beyond the Mountain *Caucasus*, examine the Borders of *Palus Maëtis*, or hunt his Pedigree out in *Chersonesus*. What *Revolutions* have not happened in *Asia* and *Africk*, since the *Assumption* of the Messenger of God into *Paradise*? Where shall we now find any Remains of the ancient *Saracens*, or *Marmalukes*? The mighty Empire of the *Ottomans* has swallow'd up all. Thus one Nation expels another, and there is so general a Mixture of *Foreign Blood*, made by the Conversion of innumerable different nations to the *Mussulman Faith*, that it is hard to know, whether our *Ancestors* were *Scythians* or *Persians*, *Jews* or *Grecians*; whether they were of the Mountains or the Valleys; of the Forests or the Plains.

In this I will except my Countrymen, the *Arabians*, and those who seem to approach nearest them in manner of Life, the *Tartars*; the one dwelling in Tents, the other in Waggon; both in a moving Posture; both happy in this, That they are not confined to the Rigours of a cold *Winter*, nor the scorching Heats of the *Summer*; but change their Soil and Climate, as the Season of the Year varies: Thus, ever securing to themselves in all Places, either a blooming flow'ry *Spring*, or a moderate and fruitful *Autumn*. These were never subdued, nor expelled those Regions wherein they take Delight, neither would they ever mix with *Strangers*. But the *Chinese* would excel all the *World* in the Purity of their unmixed

Blood,

Blood, were it not for the late *Incurſions* of their potent and victorious Neighbours.

The *French* ſay, That theſe People had the Uſe of *Guns* and *Printing*, many hundreds of Years before they were found out in *Europe*. But the *Germans* claim the Honour of theſe *Inventions* to themſelves.

Thou confirm'ſt the Opinion of the former, in telling me, Thou haſt ſeen ſome of the Cannon belonging to the City of *Pequin*, on which was engraven, in *Chineſe Characters*, a *Register* of their *Age*, which was above two thouſand Years.

I had a great deal more to ſay, dear *Pesteli*, but the *Poſt* calls on me to haſten; beſides, an extreme Dulneſs and Languiſhing of my Spirits, with which I have been perſecuted, ever ſince this *Moon* firſt ſhewed her *Crescent*: Now ſhe is in the *Wane*, and ſo I hope, is my Malady. The influence this *Planet* ſeems to have on me, may make thee conclude me a *Lunatick*: We are all ſo, in one Degree or other. There are not more apparent Symptoms, that the *Flux* and *Reflux* of the *Sea*, owes its Original to the Neighbourhood and Motion of that *Planet*, than that our *Conſtitutions* vary according to its monthly *Appearances*.

He that created the *Moon*, and the *Conſtellations*, not without reſpect to *Mankind*, give us *Wiſdom* which ſhall entitle us to a *Dominion* over the *Stars*.

Paris, 14th of the 8th Moon,
of the Year 1648.

LETTER XVII.

To the Aga of the Janizaries.

THE Duke of *Chaſtillon* arrived here ſix Days ago, from the Army in *Flanders*, bringing News of a ſignal victory obtained by the young Prince of *Conde*, on the Plains of *Lens*. This Battel was fought on the 20th of the laſt *Moon*, the *French* having entirely routed the *Spaniards*, kill'd three thouſand of them on the Spot, taken ſix thouſand Priſoners, with all their Artillery and

Baggage. And, to crown the Day, they have taken *Lens* also.

But though *Fortune* thus favours their Arms abroad, she has mixed Poison with their Counsels at home. All Things here seem to portend a *Civil War*: The *Parliament* thwart the Proceedings of the *Court*, taking on them the Power of the ancient *Spartan Ephori*: They will be Comptrollers of the regal Authority, suppressing the King's *Edicts*, calling his Expences to account; and, pretending to reform the *Court*, they play the *Pedagogues* with their *Sovereign*. On the other side, *Cardinal Mazarini*, the Duke of *Orleans*, and other *Grande*s, do their utmost Endeavours to dissolve the Meetings of this *Senate*. They persuade the young King, that it is but a *precarious Reign*, where the *Sovereign* must be curbed by his *Subjects*: Thus they insil into his tender Years, those *Maxims* by which they would have him rule, when he comes of Age.

There is a Man in the *Parliament* whom they call *Monfieur Brussels*, one of their great Counsellors, a bitter Enemy of *Cardinal Mazarini*, and therefore cry'd up by the People for a *Patriot*: He is of a furious Temper, and mean Abilities, yet his noisy Zeal for the *publick Liberty*, has fastened to him the *vulgar*: He is become the *Ringleader* of the *Seditious*.

This Man was seized as he returned from the chief *Temple*, where *Te Deum* was sung Yesterday, for the late Victory in *Flanders*: And some are of Opinion, That 'twas this happy News which emboldened the *Court* to snatch from the People their *Darling*, their *Idol*, the Man from whose Courage they expect a Redress of all their Grievances. Indeed, one may say, It would seem safer for a Traveller in the Desarts of *Arabia*, to tear from a *Lioness* her young One: For, the *Heads* of the *Faction* waited but for such an Opportunity to set all in a Flame. And the ill Success of the *Court* in this Action, shews, that it is dangerous to provoke the *Multitude*: For presently we were all in Confusion, the *Burgeses* in Arms, the Shops shut up, the Streets chained, and all the Avenues of the Palace barricadoed. The *Rabble* marched up and down the Streets, threatening Destruction to *Cardinal Mazarini*, and all his Party. The *Parliament*

ment were forced to become the *Messengers* of the *People*, to carry their *Petitions*, or rather their *Commands* to the *Court*; being threatned also, if they failed of Success: For they protested unanimously, that they would not lay down their Arms, 'till the imprisoned *Counsellor* was released.

The *Queen* appeared at first inexorable, and sent these *Senators* away with Denial and Scofts, wishing them Joy of their new Honour, in being made the *Porters* of the *Rabble*. And the young *Monarch*, incensed to see his native *Royalty* thus prophaned by his *Subjects*, bent his Brows; and casting a Look, divided betwixt Majesty and Disdain, on the *Senators*, uttered these Words; *Sirs! Shall it always be a Custom, thus to molest the Minority of your Kings? Or, do you think our tender Years incapable of the common Sense of other Mortals, that you presume thus insolently to invade our Rights? Accuse not the Multitude, nor make them an Umbrage to your Sedition: I know the Authors of these Tumults, and shall find a Time to make them feel the Weight of my Displeasure: Think not, that I wear this Sword only for Ornament [laying his Hand fiercely on the Hilt] or that the Blood of my renowned Ancestors, is grown degenerate, or turned to Lees within my Veins. Go tell your factious Comrades, there sits this Day upon the Throne of France a King, who, though he's young, yet has a Spirit and Memory which will out-last his Pupillages. With that he commanded them out of his Sight.*

Yet notwithstanding this, the *People* threatned to bring their *Darling* away, by Force, if he were not released in two Hours.

There were above a hundred thousand of them in Arms, and it might have proved a dangerous *Insurrection*. But, the *Queen*, at the second Return of the *Senators*, hearkening to the advice of *Mazarini*, and the Duke of *Orleans*, and remembering the late dreadful Effects of *Mussanello's* Tumult in *Naples*, released the Prisoner; who was conducted home last Night in Triumph, by an Infinite Crowd of *People*, who filled the Air with Shouts and Acclamations.

It is discoursed here that the *Prince of Condé* will speedily return to *Paris*: From whom, both the *Court* and the *Faction*, promise themselves new Grounds of Triumph.

During these Commotions, *Mahmut* fails not to act his Part, being at no small Expence, to maintain a certain Number of Strangers, whose whole Dependence is on me: These I instruct to mix themselves with the *Rabble*, to insinuate into them hateful Notions of *Cardinal Mazzarini* and the *Court*. They buz up and down the City, like Flies in this hot Season, and sting the *Multitude* to Fury with their Stories. I spare no Cost to procure the *Cardinal's* Ruin: That pernicious Wit comes not short of his Predecessor *Richlieu*, being as active in embroiling Foreign States: Witness the *Revolutions* of *Portugal*, *Catalonia*, *England* and *Naples*; (in all which he had a principal Hand) and is ever projecting, how to aggrandize his *Master*. And the universal Success of the *French* Arms in *Germany*, *Flanders*, *Italy*, and *Spain*, has left him nothing worth a Thought, but the Destruction of the *Osman Empire*.

Eliachim brings me News every Hour; how my *Myrmidons* succeed; for he acts abroad in the Streets while I keep my Chamber, during the Tumults, being of *Demosthenes's* Mind, who, when the *Athenians* were in an Uproar, took Sanctuary in the Temple of *Pallas*, and prostrating himself before the Altar of the Goddess, uttered these Words; O *Pallas* I fly to thee for Protection; defend me from Ignorance, Envy and Inconstancy; for I love not the Society of the Owl, the Dragon, and the People.

Yet, whether in my Chamber or Abroad, be assured, illustrious Prefect of the Imperial City, that *Mahmut* divides his Time between the Vows he makes, and the Services he does for the Grand Signior.

Paris, 3d of the 9th Moon,
of the Year 1648.

LETTER XVIII.

To Achmet Beig.

THIS Court is now in Mourning for the Death of *Uladislaus*, late King of *Poland*; whilst the *Politicians* are canvassing the next Election. Those, who side with the House of *Austria* favour the Succession of *Prince Charles*; but the *French* are for *Casimer*, their former Prisoner.

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The Duke of *Bavaria* is also dead. They say he died of Grief, to see his Country exposed to the Insults of a *victorious Enemy*; for all his Forces were entirely defeated.

The Prince of *Conde* has taken *Ipres* in *Flanders*; and the Arch-Duke of *Austria* has rendered himself Master of *Coutray*, without drawing a Sword, or firing a Gun: The *Mareschal de Rantzau* has made an unhappy Attempt to surprize *Ostend*, a Sea-Town in *Flanders*. For, carrying his Forces by Water, as soon as he had landed his Men, a Tempest arose, and drove all his Ships out to Sea: So that, being encompassed by a numerous Army of his Enemies, and having no Way to escape, he and all his Troops were made Prisoners.

From the Sea, we have Advice, that there has been a Combat between the Duke of *Richlieu*, Commander of the Naval Forces sent to assist the *Neapolitan* Revolters, and *Don John* of *Austria*, Admiral of the *Spanish* Fleet on that Coast: but the Issue of the Battel is not yet known; tho' most People guess the Victory to be on the *French* Side, in regard *Cardinal Mazarini* had, by the Advice of an *Indian* Ship-Wright, caused all the *French* Ships to be plaistered over with *Allom*, so that no Fire-Ships can hurt them. The *Spaniards* make great Use of these Fire-Ships in all their Sea Fights, having learned to their Cost, from the *English*, what Damage these Vessels do, when they formerly lost their whole *Armado*, which they before termed *invincible*, and with which they failed to conquer that *Island*.

From *Catalonia* the Posts bring News, which pleases the Wives and Friends of the Soldiers in those Parts: For the *Mareschal de Scombergh* has cut in Pieces the *Spanish* Army, taken *Tortosa* by Assault, where the Soldiers found a Booty of above fifteen hundred thousand *Livres*.

A Courier is come from *Swedeland*, who brings an Account of a late formidable Conspiracy in *Russia*, against the Life of the Czar. The greatest Part of the *Muscovite* *Grande*s were concerned in this Plot, designing to change the Form of Government, and divide that mighty

mighty *Empire* into several *Principalities*, whereof every one of the *Conspirators* should have a Share. And that they should be all subject to one *Chief*, who should be elected by the rest, after the Manner of *Germany*. To this Purpose they had made a *private Treaty* with the *Tartars*. *Morosoph*, the *Prime Minister of State*, and the *Chancellor Nazari*, were of the *Conspiracy*. Perhaps thou wilt lament the *Fate* of the latter, having received extraordinary *Civilities* from him, when thou wert at that *Court*.

Banaanoph, Son of the *Patriarch of Mosco*, revealed the *Plot*, with the Names of the *Conspirators* to the grand *Duke*: Who sent for them next Day to his Palace, under divers *Prétences*, where he commanded them all to be killed, and their Bodies to be thrown to the Dogs in the Streets of that City.

The *French* report strange Things of *Sultan Ibrahim*: I wish all go well at the *sublime Port*. If thou hast the same Desires, reveal them to none but thy Friend; for at some Times a Man's best Thoughts will be interpreted for *Treason*. Adieu.

Paris, 15th of the 10th Moon,

of the Year 1648.

LETTER XIX.

To the *Mufti*.

THY venerable Letters are come safe to my Hands, bringing Light and Consolation to the faithful *Exile*. With profoundest Reverence I kiss'd and unfolded the Papers, which contain the sacred Instructions of the *Vicar of God*. I blessed my self, when I read the Charge of royal Enormities the exorbitant Passions of a *Mussulman Emperor*, and the Prophanation of the Throne founded on *Justice*. Thou hast prevented the Qualms of a too scrupulous Loyalty, by assuring me, That it is a fundamental Maxim of our Law, That all Men in the World, without respect of Birth or Quality, are obliged to appear before the Justice of God: And, that he who obeys not the Law, is no *Mussulman*: And, if the Emperor himself be in this Number, he ought to be deposed forthwith.

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This has abundantly satisfied my Conscience, coming from the Hands of him, from whose Sentence there can be no *Appeal on Earth*. I shall therefore readily obey thy Orders; and without Demur, put in Execution what thou hast commanded me.

Who can blame the just Indignation of *Sultan Morat's* Widow, who in Defence of her Chastity, threatened to sheath her *Ponyard* in the Breast of her *Sovereign*? But, incomparably more eminent, was thy Daughter's Virtue, who not being able to resist the Force of the mighty *Ravisher*, after she was polluted, would, like another *Lucretia*, have stabb'd her self, had she not been prevented by the *Sultan*. How has he sully'd the Glory of the *Osman Race*, by these effeminate Vices: What an Indignity has he committed against our *holy Law*? Against the principal *Patriarch* of the *Elect*? Much more noble was the Continence of the *African Scipio*, who, when at the Conquest of *New Carthage*, a Virgin of admirable Beauty was chosen from among the Captives and presented to him, would by no Means defile her, but restor'd her again without Blemish to her Parents, saying withal, to those that stood near him, *Were I a private Man, I would gratify my Passion, by the Enjoyment of this lovely Maid; but it becomes not the Leader of an Army, to give so bad an Example; nor a Conqueror to yield his Heart to the Charms of his Captive.*

But it seems, That *Sultan Ibrahim* was rather ambitious of the Character of *Augustus* the Roman Emperor, of whom it is said, That he never spared any Woman in his Lust: But if he cast his Eye on a beautiful Lady, though her Husband were of the first Quality in the *Empire*, he would immediately send his Officers to bring her to him by fair Means or by Force.

The *Philosopher Athenodorus*, who was very intimate with this Monarch, took a pretty Method to reform this Vice in his Master. For, when the Emperor one Day had sent a close *Sedan* or *Chair*, for a certain Noble Woman of the House of the *Camilli*; the *Philosopher* fearing some Disaster might ensue, (for that Family was very popular, and highly respected in *Rome*) he goes before to the Lady's Palace, and acquainting her with it, she complain'd to her Husband of the Indignity was offer'd

offer'd her. He boilling with Anger, threaten'd to stab the Messengers of the *Emperor*, when they came. But the prudent *Philosopher* appeas'd them both, and only desir'd a Suit of the Lady's Apparel, which was granted him. He soon put it on, and hiding his Sword under his Robes, enter'd the *Sedan*, personating the Lady. The Messengers, who knew no other, carried him away to the *Emperor*. He heighten'd with Desire, made haste to open the *Sedan* himself. When *Athenodorus*, suddenly drawing his Sword leap'd forth upon him, saying, *Thus mightest thou have been murder'd; Wilt thou never quit the Vice, which is attended with so much Danger? Jealousy and Revenge might have substituted an Assassin thus disguised in my room: But I took care of thy Life. Henceforth take Warning.* The *Emperor*, pleas'd with the *Philosopher's* Stratagem, gave him ten Talents of Gold, thanking him for this seasonable Correction: And from that Time began to restrain unlawful Pleasures, applying himself to a virtuous Life.

Thou seest, holy *Prelate*, that by perusing the *Histories* of the *Ancients*, a Man may furnish himself with useful Examples, and proper Observations. I always keep by me *Plutarch's* Works, and those of *Livy*, a *Roman Historian*; as also *Tacitus*, who has left the *Annals* of that formidable Empire to Posterity. It were a desirable thing, That the *Mussulman-Scribes* were employ'd in translating such Records as these, into the *Arabick* or *Turkish Languages*: That so the true Faithful, who are destin'd by God to conquer the World; may not be ignorant of the memorable Transactions of former Ages. Some of our *Sultans* have been curious to have *Plutarch's Writings* render'd in the familiar Speech of the *Ottomans*. There are other *Memoirs*, not less worth the Labour. If it shall enter into thy Heart, to encourage so profitable a Work, the whole Empire of the resign'd to God, will be indebted to thee. But who am I, that presume to direct the great Father of the Faithful? Thou art enlighten'd with all Knowledge and Wisdom! Peradventure thou hast Reasons to divert thee from such an Enterprize, which I cannot comprehend. Therefore I cover my Mouth with Dust, and acquiesce.

As to the late *Revolution*, I am not to dispute the *Will* of my *Superiors*. However, I receive the News of that *Tragedy* with less Discontent, in Regard thou thy self, who art the *Oracle* of the *Mussulmans*, hast thought fit to depose *Sultan Ibrahim*; using herein the Advice and Consent of his own *Mother*, and of *Mahmut Bassa*, with that of the *Fanizar Aga*, who, next to thy self, are two the most knowing *Sages* in the *Empire*.

What remains, but that I shall pray for the long Life of *Sultan Mahomet*? Desiring also, That *Heaven* may so direct his Counsels, that he may never do any thing to merit the Fate of his *unhappy Father*.

Paris, 13th of the 11th Moon,
of the Year 1648.

LETTER XX.

To Chirurgi Muhammel, Bassa.

AT length the *Deputies* of the *Nazarene Princes* at *Munster* have concluded a *Peace*: They have been these six Years debating about *Trifles* and *Punctilio's*, as is the Manner of the *Christians*, even in the most important Affairs. This *Treaty* was sign'd the 24th of the last *Moon*, when all farther Hostilities ceas'd on all Sides, except on the Parts of *France* and *Spain*, whose Quarrel could by no Means be adjusted, in this general Agreement of *Christianity*.

Thou hast by this Time heard of the late Tumults and Emotions in this City; the Disaffection between the *Court* and *Parliament*, with the short Siege of *Paris*. Now Things seem to be compos'd, and in a Calm: But it may only prove a *Truce*, while both Parties take Breath to rush upon each other with the greater Violence. The City is unmeasurably rich and populous, and can arm an hundred thousand Men at an Hour's Warning. The *Parliament* abets their Quarrel: This encourages them to vie with the *Court*: The *Merchants* live like *petty Kings*. Abundance of Gold fills them with Pride and Ambition. Whilst the *Court*, in the mean Time, are close and reserv'd, projecting how to destroy the *Faction*, and assert the *regal Authority*.

Authority. The *Queen Regent* is resolute and severe, yet suffers her self to be mollify'd with the milder Counsels of *Cardinal Mazarini*, and the Duke of *Orleans*.

In the Beginning of this *Reign*, I gave an Account to the *Ministers* of the *Port*, of the Duke of *Beaufort's* Imprisonment in the *Castle* of the *Wood* of *Vinciennes*, which is one of the *King's Palaces*: This Prince is now escaped from his Confinement, and come into the *City*: The *Faction* cry him up for a *Patriot*, and are resolved to protect him with their Lives and Fortunes.

If thou yet retainest thy Health and Vigour, thou art happy. As for me, I feel continual Decays; yet am not troubled, perceiving at the same Time that I approach nearer to *Immortality*. Wherefore I neither seek *Restoratives*, nor consult *Physicians*; but suffering my self to dissolve gradually, I die with Pleasure, pluming and preparing my self daily, as one ready to take Wing for a more happy Region.

Paris. 24th of the 12th Moon,
of the Year 1648.

LETTER XXI.

To Dgnet Oglou.

I AM not surpriz'd at the News of *Sultan Ibrahim's* being deposed and strangled? 'Tis but what I have for a long Time fear'd: These restless *Janizaries* will ruin the *Ottoman Empire*. Neither am I startled to hear that his *Mother* was accessary to his Fall, having a double Motive, Ambition and Revenge, to induce her Consent. She always affected to rule; and therefore, could not brook the *Sultan's* resolute Management of Affairs, without following her Advice. Besides, she could not easily forget her Disgrace and Confinement, on the Account of the *Armenian Lady's* Death.

But I am astonish'd, and vex'd to hear, that the *Musli* should be concern'd in so black a Tragedy. How shall we have the Confidence hereafter to reproach the *Christians* with their frequent Treasons and Murderings of their *Kings*; since it will be easy for them to retort, That the *supreme Patriarch* of our Law has enter'd into the Secret of *Rebels*, conspired the Death of his *Sovereign*, and caused him to be deposed and strangled? As

As for the *Aga* of the *Fanizaries*, I suppose him rather over-aw'd into the *Conspiracy*, by the forcible *Reasons* and elegant *Parole* of the *Mufti*, than any ways voluntarily engaging himself in Crimes, to which he seems to have no Inclination. Besides, he could not refuse to make one in the *Party*, after it had once been propos'd to him; unless he were resolv'd to be the first *Victim* of their Jealousy, and be murder'd himself, to prevent the Discovery of the rest. Yet his Duty and Honour ought to have superseded all other Considerations: And he should have chosen to die in his Allegiance, rather than to live stain'd with so foul a Crime.

However it be, I cannot approve their *Treason*. For whatever the *Vices* of the *Sultan* were, *they* had no Right to punish him. He was accountable to none but *God*. And they invaded the *Prerogative* of *Heaven*, in dethroning him, whom the *Divine Providence* had invested with the *Imperial Diadem*.

Much less can I approve their *Impiety*, in defaming him now he is dead. Neither can I in Conscience comply with the *Injunctions* of the *Mufti*, who has commanded me, in a Letter, to spread an ill Character of *Sultan Ibrahim*, among the Christians, that so his own Proceedings may appear just. 'Tis true, I owe much to the Authority of this *Sovereign Guide* of true Believers; yet I must not, to pay this Debt, turn Bankrupt of my Reason; I owe something to my self, and to the distinguishing Character of a *Man*. I promised him, indeed, to obey his Commands in this Point: But he that has given me a *Dispensation* for all the Lies and Perjuries I shall be guilty of in *Paris*, will, I hope, pardon me, if I turn my own Confessor, and absolve my self, for not performing my Word to him in this Point.

I am not often guilty of aspersing the Living, but I abhor to injure the Dead; lest I should incur the Fate of him, who being at Enmity with a famous *Wrestler*, pursued him with Malice and Revenge, even in his Grave. For envying the Honour that was due to this *Wrestler's* Memory, in that his *Statue* was set up in a publick Place, he went privately one Night, with Design to throw the *Statue* down: But after he had spitefully disfigured it in several Parts with a Hammer, and was busy in working

its Overthrow; the *Image* on a sudden fell on him, and crush'd him to Death: As if the Spirit of him whom it represented, had given it this Fall, to revenge the Malice of his Adversary.

Certainly, the *Ancients* were not ignorant what they said when among other sage Counsels, they advised Mortals, *Not to speak ill of the Dead, but to esteem them sacred, who are gone into the immortal State.* And Plato's Ring had this Motto on it: *It is easier to provoke the Dead, than to pacify them, when once provoked.* Intimating thereby, that the Souls of the Departed are sensible of the Injuries that are done them by the *Living*.

Therefore I will shun Detraction, especially of the Dead. And, if I cannot say much in Praise of *Sultan Ibrahim's Virtues*, let his *Vices* be buried with him in eternal Oblivion.

I run no Hazards in writing thus frankly to thee being assur'd of thy Fidelity. Besides, Death (which is the worst Punishment can be inflicted on me for what I have said, should it be known) would not be bitter, when given by a Friend. Dear Dgnet, adieu.

Paris, 20th of the 1st Moon,
of the Year 1649.

LETTER XXII.

To Danecmar Kefrou, Kadilifquer of
Romania.

WHEN I informed thee how the *Scots* had sold their King to the *English Rebels*, it was easy to presage the Consequence, without a Revelation. When *Sovereign Monarchs* become the Merchandize of *Factions*, they commonly pay the Price with their own Blood: And there are few Examples of *Princes* that have been imprison'd by their *Subjects*, and yet have escaped a violent Death: For those who have once advanced so far in their *Treason*, as to seize the Person of their *Sovereign*, can never retire with Safety to themselves, or at least their own Guilt makes them think so. The Consciousness of what they have already done, prompts them to proceed in their Wickedness; and their Despair of saving their own Lives, makes them conclude it necessary to take away his, whose viola-
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ted *Majesty*, they fear, will never pardon so impudent an Essay of *Treason*.

But the Method which the *English* have taken to murder their *King*, has not a *Precedent* in History: These *Infidels* have out-stripp'd all former *Traitors*, in the Contrivance and Execution of their *Regicide*: They have even surpals'd themselves, and their own first Designs.

It has been usual for *Traitors*, to take away the Life of a depos'd *Monarch* privately, by Poison or Assassin, either in Respect to his *Royal Blood*, or to avoid the Possibility of a Rescue, from any of his loyal Friends and Subjects. But, these *Barbarians* were resolv'd publicly to insult on *Majesty*, to brave the whole World in the Execution of their Villany, and make a pompous Conclusion of their *Treasons*. For, they erected a new *Divan*, or *Court of Judicature*, compos'd of the most infamous *Traitors*: There they formally try'd their *Sovereign* by a *Law* of their own making: condemn'd him as a Tyrant and a Traitor: And finally, caus'd his Head to be chopt off with an Axe, by an *Executioner*, before the Gates of his own *Palace*, in the Sight of Thousands of his *Subjects*; that so they might appear not so much to kill their *King*, as to destroy the *Monarchy* it self and triumph in its Ruin.

Hast thou, O venerable *Judge* of the *Faithful*, ever read or heard of such a daring *Treason*? All *Europe* startles at the monstrous Fact. And Cardinal *Mazarini* himself, who carried on that private Web of factious Design in *England*, whose first Threads his *Predecessor Richlieu* had spun; yet express'd an Horror at the News of this *Tragedy*. And, I look not on this to be an Artifice of Policy in him, to blind the World; but a real Discovery of his Sentiments: For he is too generous to approve so barbarous a Proceeding against a *Sovereign Monarch*, though his Enemy.

T'other Day he was heard to say, *That in Revenge of the King's Murder, he would embarrass the Counsels of the English Rebels, more than he had done those of their Sovereign.*

This was not spoken so secretly, but *Mahmut* had Intelligence of it within an Hour: For I have more Ears in *Paris*, than those in my Head, to hearken after the *Intrigues* of this *Minister*: And it will be difficult for him hereafter to speak, write or act any thing; no, not even in his private Closet, which will not be disclosed to me.

Yet,

Yet, though I thus watch his Motions as an Enemy, and do my utmost to render his Designs against the *Ottoman Port* ineffectual, I cannot in my Heart condemn this *Minister*, who all the while acts but the part of a *faithful Servant*, and an *able Statesman*, in striving to aggrandize his *Master*.

His supporting also the *Factions* in *England*, and nourishing the Discontents of that *giddy-headed People*, were but the Result of his Zeal for his *Country*, and for the *Church*, whereof he is one of the *principal Pillars*: It being evident from his Grief at that *King's* Murder, That he bore no Malice against him, but only sought to humble him into Terms of Compliance with *France*.

When I say this, I suppose the *Cardinal's* Sorrow on that Account, to be free from Fiction: But who knows when the Actions of *Statesmen* are undisguis'd, and when not? For I am well assured, That whilst his *Agents* were busy in embroiling that *Nation*, he promised the exiled *English Queen* to assist her Husband with Men and Money against those very *Rebels*, with whom he held a private Correspondence, and to whom his Coffers were really open.

Most of the *European Statesmen* are corrupted with the *Maxims* of a certain famous *Writer*, whom they call *Machiavel*. This *State-Casuiſt* has taught them to boggle at no Crimes, which may advance the Ends they aim at; every thing, in his Opinion, being honest, that is successful. Thus Policy, among the *Nazarenes*, is degenerated into sordid Craft: And that which was once deservedly esteem'd a *Virtue*, necessary to the *Governments* of the *World*, is now turn'd into a *Vice*; of which the very *Out-Laws*, *Free-Booters* and *Pirates*, are ashamed.

God, who suffer'd the *Earth* to be inhabited by *Angels*, for an infinite Number of *Ages* before he created *Adam*, and then expelling them hence for their Wickedness, and turning them to *Devils*, gave this *Globe* for a dwelling Place to *Men*; grant, That the enormous Crimes of *Mortals* may not provoke him to exterminate our *human Race*, and restore the *Devils* to their *antient Habitations*.

Paris, 12th of the 2d Moon,
of the Year 1649.

The End of the Third Volume.



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